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ABSTRACT

These lessons in Chichewa are a continuation of the first volume. As in the first volume, two types of lessons are presented. The "A" lessons present basic grammatical patterns through explicit discussions of the patterns involved. The "B" lessons present language in use. They contain dialogs, monologs, narratives, proverbs, riddles, and exercises based on these forms of communication. A section of supplementary materials provides readings on various topics of a cultural nature. These readings have an English translation on the page facing the Chichewa text. The book is illustrated with pen-and-ink drawings. (AMH)

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LEARNING CHICHEŴA
BOOK 2
LESSONS 11- 20

PEACE CORPS
LANGUAGE HANDBOOK SERIES

These materials were developed under the auspices of the African Studies Center at Michigan State University.

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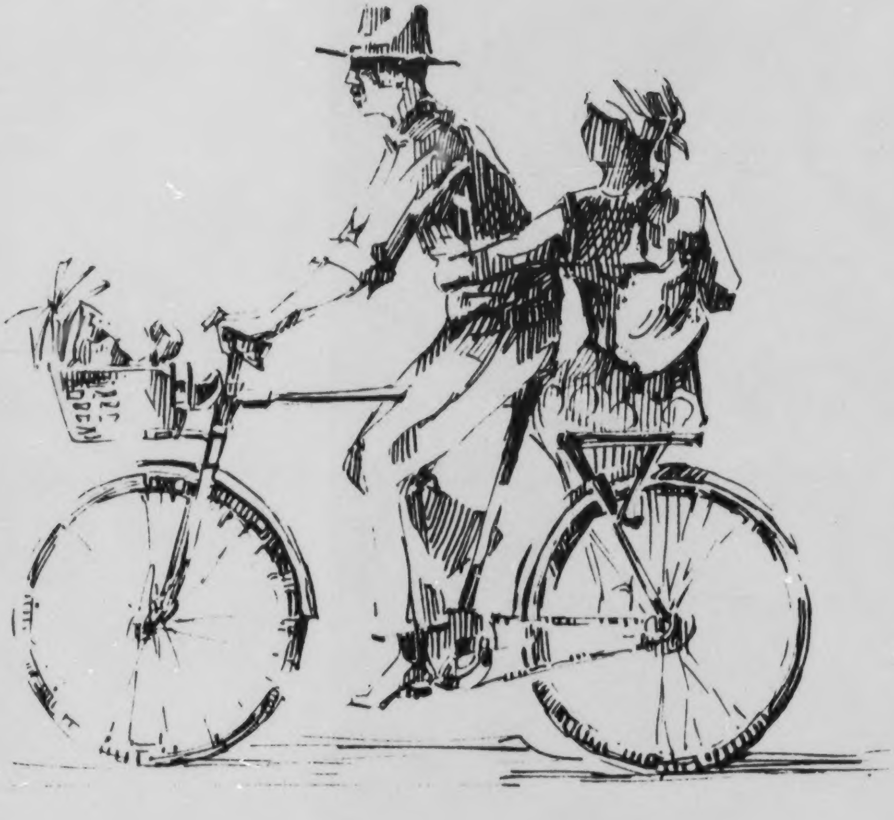


LESSON 11A

(PHUNZIRO LA KHUMI NDI CHIMODZI)

GRAMMAR

11.1 New Vocabulary
11.2 Modifiers: Adjectival Stems
11.3 Verbal Modifiers
11.4 Negative Modifiers
11.5 'What Kind/Sort Of?' (VMP + -*tani*)
11.6 Modifier Review
11.7 Summary Exercises
11.8 Grammatical Patterns Learned

LESSON 11 A

(PHUNZIRO LA KHUMI NDI CHIMODZI)

11.1 NEW VOCABULARY

ADJECTIVAL STEMS

-kulu	'big'
-ng'ono	'small'
-fupi	'short (near)'
-tali	'long, tall (far)'
-kazi	'female'
-muna	'male'

VERB STEMS

-chepa	'be few/little'
-chuluka	'be numerous/plenty'
-kwanira	'be enough/sufficient'
-maliza	'finish (last)'
-yamba	'begin (first)'
-kalamba	'be old'
-zizira	'be cold'
-tentha	'be hot'
-panda	'be without'
-tani	'do what/say what?'
-chokera	'come from'

QUESTION STEMS

-tani?	'what kind of?'

CLASS 5

dzuŵa	'sun'

CLASS 6

mantha	'fear'

CLASSES 7/8

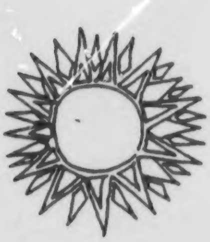
chingwe/zingwe	'string/strings'

CLASSES 9/ 2

mfumu/amfumu	'chief/chiefs'

TIME EXPRESSIONS

(tsiku) lachinayi	'Thursday'
(tsiku) lachisanu	'Friday'



11.2 MODIFIERS: ADJECTIVAL STEMS

In the previous lessons we saw the important role of the '*a*' of association in the modifying of nouns and nominal stems by other nouns:

mkazi wabwino	'a good woman'
tebulo la nsungwi	'a bamboo table'

This '*a*' of association is also used when nouns are modified by adjectives. There are only a few 'true' adjectives in Chichewa, with nominal modifiers based on nouns and verbs being much more numerous. The adjectival stems take a double prefix; that is, the AP occurs with the -*a* of association to form the 'first prefix'. (For example, *i + a = ya* for Class 9 or *'nyumba'* class nouns.) Then the AP is repeated on its own to form the second prefix. The result, for example, is:

	1st prefix Associative form	+	2nd prefix AP	+	adjectival stem
Cl. 9 Noun	*(i + a = ya)*	+	*(i)*		

One such adjectival stem is -*kulu* meaning 'big'. In order to say 'a big house', we would have:

(Cl. 9) *nyumba* + *ya*- + *i*- + *kulu* = *nyumba yaikulu*
'house' 'big' 'a big house'

In the plural:

(Cl. 9) *nyumba* + *za*- + *zi*- + *kulu* = *nyumba zazikulu*
'houses' 'big' 'big houses'

This double prefix of the associative form and the AP is attached to the adjectival stem without any sound changes or merging of consonants. Some of the important adjectival stems which will be used in this lesson are:

-*kulu*	'big'	-*tali*	'tall/long' (also 'far')
-*ng'ono*	'small'	-*kazi*	'female'
-*fupi*	'short' (also 'near')	-*muna*	'male'

The following table contains a list and examples of these adjectives with the appropriate double prefix corresponding to the noun class:

Class No.	Associative Form	+	AP	=	Double Prefix	Example
1	*wa-*	+	*m-*	=	*wam-*	*Mwana wake wamkazi wadŵala.* 'His daughter is ill.'
1a	*wa-*	+	*m-*	=	*wam-*	*Galuyu ndi wamkulu.* 'This dog is big.'
2	*a-*	+	*a-*	=	*aa-*	*Ana ake aamuna adŵala.* 'His sons are sick.'
						Agaluŵa ndi aakulu. 'These dogs are big.'
3	*wa-*	+	*u-*	=	*wau-*	*Ndinaona mtengo waufupi.* 'I saw a short tree.'
4	*ya-*	+	*i-*	=	*yai-*	*Ndinaona mitengo yaifupi.* 'I saw some short trees.'
5	*la-*	+	*li-*	=	*lali-*	*Mumpatse khasu laling'ono.* 'Give him a small hoe.'
6	*a-*	+	*a-*	=	*aa-*	*Mumpatse makasu aang'ono.* 'Give him the small hoes.'
7	*cha-*	+	*chi-*	=	*chachi-*	*Titsegule chitseko chachikulu.* 'Let's open the big door.'
8	*za-*	+	*zi-*	=	*zazi-*	*Titsegule zitseko zazikulu.* 'Let's open the big doors.'
9	*ya-*	+	*i-*	=	*yai-*	*Anandipatsa njinga yaing'ono.* 'He gave me a small bike.'
10	*za-*	+	*zi-*	=	*zazi-*	*Anandipatsa njinga zazing'ono.* 'He gave me the small bikes.'
12	*ka-*	+	*ka-*	=	*kaka-*	*Kagalu kakang'ono kadŵala.* 'The small dog is sick.'
13	*ta-*	+	*ti-*	=	*tati-*	*Tiagalu tating'ono tadŵala.* 'The small dogs are sick.'
14	*wa-*	+	*u-*	=	*wau-*	*Anamanga ulalo wautali.* 'He built a long bridge.'
16	*pa-*	+	*pa-*	=	*papa-*	*Ndinaika bukulo patebulo papang'ono.* 'I put that book on a small part of the table.'
17	*kwa-*	+	*ku-*	=	*kwaku-*	*Tikupita kuphiri kwakutali.* 'We're going to a tall mountain.'
18	*mwa-*	+	*mu-*	=	*mwamu-*	*Ali m'chipinda mwamung'ono.* 'He's in the small room.'

EXERCISES

A. Substitute the following plural nouns into the model sentence making all necessary agreement changes:

Example:

Model: *Ndinaona ana aakulu m'sitolomo.*
'I saw some big children in that store.'

Substitution: *zolembera*

New Model: *Ndinaona zolembera zazikulu m'sitolomo.*
'I saw some big pens in that store.'

1. mabuku
2. zipeŵa
3. mipeni
4. anthu
5. nyali
6. miphika
7. maukonde
8. zingwe
9. madengu
10. zitseko

B. Repeat the preceding exercise, making all of the nouns singular before substituting them into the model sentence:

Example: *ana-mwana* = *Ndinaona mwana wamkulu m'sitolo.*
'I saw a big child in the store.'

C. With the vocabulary provided below, ask a question in the form 'What did you see?' Then answer with the noun provided and an appropriate adjectival modifier:

Example: *-peza/nthochi* *Munapeza chiyani?*
'What did you find?'

Ndinapeza nthochi zazing'ono.
'I found some small bananas.'

1. -gula/nsapato
2. -ŵerenga/buku
3. -lemba/kalata
4. -patsa/cholembera
5. -tsegula/mazenera
6. -lowa/chipinda
7. -ika/mbale
8. -kwera/phiri
9. -phika/nsomba
10. -li ndi/katundu

D. Answer the following questions:

Example: *Munamupatsa njinga iti, yaikulu kapena yaing'ono?*
'Which bicycle did you give him, the big one or the small one?'

Ndinamupatsa njinga yaing'ono.
'I gave him the small bicycle.'

or

Ndinamupatsa yaing'ono.
'I gave him the small one.'

1. Munapita kumudzi iti?
2. Mudzagula nsomba iti, ya lero kapena ya dzulo?
3. Munaŵerenga phunziro liti, lachinayi kapena lachisanu?
4. Kamwana kati kagwa, kanu kapena kanga?
5. Dzina lanu ndi liti, ili kapena ilo?
6. Anachedwa aphunzitsi ati?
7. Munagula mipando iti?
8. Munaphika nyama iti?
9. Munatsegula chitseko chiti?
10. Muli ndi nyali iti?

11.3 VERBAL MODIFIERS

Verbs are a source of modifiers for nouns in Chicheŵa. Theoretically, any verb can become a modifier; for example, the verb 'fall' in the sentence 'The tree has fallen' can become a verbal modifier as in 'the fallen tree.'

You learned that the verbal infinitive is the *ku-* form of the verb. A verbal modifier is the verbal infinitive combined with the appropriate associative form (AP + *a*) of the class of the noun that is modified:

Noun associative form + verbal infinitivive

The associative form and the infinitive are contracted with a merging of vowels and loss of a consonant (*k*).* For example, to say 'the first lesson':

phunziro + *la-* + *kuyamba*
'lesson' 'begin'

la- + *ku* = *lo* ('*k*' is lost and '*a*' + '*u*' become '*o*')

Therefore,

phunziro loyamba = 'the first lesson' (the beginning lesson)
'lesson' 'beginning'

The merging of the associative form and the *ku* of the infinitive forms a conjunctive prefix to the verb stem. The resulting prefix is the VERBAL MODIFIER PREFIX which takes agreement with the class of the noun that is modified. On the following page is a full list of noun classes, their verbal modifier prefixes and examples. Some of the verbs used as modifiers in the examples are:

-chepa	'be few/little'	*-yamba*	'begin' (also 'first')
-chuluka	'be numerous/plenty'	*-kalamba*	'be old' (living things)
-kwanira	'be enough/sufficient'	*-zizira*	'be cold'
-maliza	'finish' (also 'last')	*-tentha*	'be hot'

---

*With monosyllabic verbs, there is no merging of the associative form and *ku-*:

Mtengo wakugwa 'a fallen tree' *Ng'ombe yakufa* 'a dead cow'

Class No.	Associative Form	+	*ku-*	=	Verbal Modifier Prefix	Example
1	*wa-*	+	*ku-*	=	*wo-*	*Mnyamata wodwala ali m'chipatala.* 'The sick boy is in the hospital.'
1a	*wa-*	+	*ku-*	=	*wo-*	*Galu wokalamba wagona.* 'The old dog is asleep.'
2	*a-*	+	*ku-*	=	*o-*	*Anyamata odwala ali m'chipatala.* 'The sick boys are in the hospital.'
						Agalu okalamba agona. 'The old dogs are asleep.'
3	*wa-*	+	*ku-*	=	*wo-*	*Ndinaona mtengo wokalamba.* 'We saw an old tree.'
4	*ya-*	+	*ku-*	=	*yo-*	*Ndinaona miyala yochuluka.* 'We saw numerous rocks.'
5	*la-*	+	*ku-*	=	*lo-*	*Tsiku loyamba linali labwino.* 'The first day was good.'
6	*a-*	+	*ku-*	=	*o-*	*Masiku oyamba anali abwino.* 'The first days were good.'
7	*cha-*	+	*ku-*	=	*cho-*	*Safuna kugula chinthu chothyoka.* 'He doesn't want to buy a broken thing.'
8	*za-*	+	*ku-*	=	*zo-*	*Anagula zinthu zochuluka.* 'He bought numerous things.'
9	*ya-*	+	*ku-*	=	*yo-*	*Tidzakhala nthaŵi yokwanira.* 'We'll have enough time.'
10	*za-*	+	*ku-*	=	*zo-*	*Anaona nsomba zochepa.* 'He saw few fish.'
12	*ka-*	+	*ku-*	=	*ko-*	*Kamwana komaliza sikanadye.* 'The last small child didn't eat.'
13	*ta-*	+	*ku-*	=	*to-*	*Tiana tomaliza sitinadye.* 'The last small children didn't eat.'
14	*wa-*	+	*ku-*	=	*wo-*	*Sindinagule ufa wokwanira.* 'I didn't buy enough flour.'
15	*kwa-*	+	*ku-*	=	*ko-*	*Kuŵerenga kokwanira sikunachitike.* 'Sufficient reading wasn't done.'
16	*pa-*	+	*ku-*	=	*po-*	*Paphiri ndi pozizira.* 'It's cold on the mountain.'
17	*kwa-*	+	*ku-*	=	*ko-*	*Kunyanja ndi kotentha.* 'It's hot at the lake.'
18	*mwa-*	+	*ku-*	=	*mo-*	*M'nyumba momaliza munalibe anthu.* 'In the last house there was no one.'

Since these modifiers are verbal in nature, they can be made negative by inserting the negative prefix -*sa*- between the modifying prefix and the verb stem. (This is the same negative prefix used to form the negative of the infinitive *kupita* 'to go' and *kusapita* 'not to go.')

noun	+	VMP*	+	-sa-	+	verb stem		
ndalama	+	*zo*	+	*-sa-*	+	*-kwanira*	=	*ndalama zosakwanira*

Ndili ndi ndalama zosakwanira. 'I have insufficient money.'

Anagulitsa mpando wosathyoka. 'He sold the unbroken chair.'

EXERCISES

A. Substitute the following nouns into the model sentence making the necessary changes in agreement:

Example:

Model: *Tili ndi zipatso zokwanira.*
'We have enough fruit.'

Substitution: *matebulo*

New Model: *Tili ndi matebulo okwanira.*
'We have enough tables.'

1. ana
2. nkhuku
3. misewu
4. mowa
5. zitsime
6. timipando
7. aphunzitsi
8. mabuku
9. nsomba
10. mitengo

---

* The verbal modifier prefix will be referred to as VMP from now on.

B. Substitute the following expressions into the model sentence making all necessary changes in agreement:

Example:

Model: *Ndikufuna kugula nsomba zochepa.*
'I want to buy a few fish.'

Substitution: *-chuluka*

New Model: *Ndikufuna kugula nsomba zochuluka.*
'I want to buy numerous fish.'

1. mabuku
2. -kwanira
3. -chuluka
4. zinthu
5. miphika
6. -kwanira
7. ng'ombe
8. timipeni
9. -chuluka
10. maukonde

C. Ask each other the following questions and answer with *'iyayi'*, using the verbal modifier in the parentheses:

Example: *Kodi munaona anthu ochuluka? (-chepa)*
'Did you see numerous people?'

Iyayi, ndinaona anthu ochepa.
'No, I saw few people.'

1. Kodi munaŵerenga phunzira loyamba? (-maliza)
2. Kodi kunyanjako ndi kozizira? (-tentha)
3. Kodi muli ndi nthaŵi yokwanira (-sakwanira)
4. Kodi munagulitsa zolembera zochepa? (-chuluka)
5. Kodi mwanayu ndi womaliza? (-yamba)
6. Kodi anagula makasu okwanira? (-sakwanira)
7. Kodi madzi awa ndi otentha? (-zizira)
8. Kodi mukufuna njinga yothyoka? (-sathyoka)
9. Kodi mumakhala m'nyumba yomaliza/ (-yamba)
10. Kodi anaona ng'ombe yabwino? (-fa)

11.4 NEGATIVE MODIFIERS

Some noun-derived modifiers can be expressed negatively. Although nouns do not have negative prefixes themselves, there is a negative modifier construction which uses the verb *-panda* 'be without.' In this pattern, the noun is followed by the VMP + *-panda* and another noun to mean 'without' or 'less':

Noun	VMP	+	*-panda*	Noun	
galu 'dog'	*wo-* 'without'	+	*-panda*	*nzeru* 'intelligence'	= *galu wopanda nzeru* 'a stupid dog' (a dog without intelligence)

Other examples:

Anaphika ndiwo za nyama.
'He cooked a meat sauce.'

Anaphika ndiwo zopanda mchere.
'He cooked a sauce without salt.'

Ndi mfumu ya mantha.
'He's a cowardly chief.'

Ndi mfumu yopanda mantha.
'He's a fearless chief (without fear).'

Iyo ndi njinga yopanda ntchito.
'This is a useless bicycle (without work/use).'

Ndi mkazi wopanda mwana.
'She's a childless woman (without children).'

EXERCISES

A. Change the following noun-derived modifiers into the negative:

Example: *munthu wa ulemu* → *munthu wopanda ulemu*
'a person without honor/respect'

1. mwezi wa mvula
2. nyumba ya mazenera
3. munda wa chimanga
4. mwana wa nzeru
5. chaka cha njala
6. munthu wa mwayi
7. chingwe cha mphamvu
8. nthaŵi ya mvula
9. buku la zithunzi
10. tsiku la dzuŵa 'sun'

B. Repeat the preceding exercise making the first noun plural before doing the negative transformation:

Example:

munthu wa ulemu → *anthu a ulemu* → *anthu opanda ulemu*

'people without honor/respect.'

C. Answer the following questions, changing the noun modifier into either the affirmative or into the negative:

Example:

Kodi ndiye mwana wa nzeru? Iyayi, ndiye mwana wopanda nzeru.

1. Kodi ndi buku lopanda zithunzi?
2. Kodi munaona nyumba ya mazenera?
3. Kodi muli ndi munthu wa ulemu?
4. Kodi mukufuna chaka chopanda mvula?
5. Kodi ndinu munthu wa mwayi?

11.5 'WHAT KIND/SORT OF?' (VMP + -*tani*)

The verb stem -*tani* 'do what/say what' is unusual in that it is a 'question verb' appearing only in question form:

Mutani usiku?	'What are you going to do this evening?'
Anatani kumsonkhano?	'What did he say at the meeting?'

With a VMP, -*tani* becomes a question word meaning 'what kind of' or 'what sort of'. It is still a modifier since it always follows a noun and agrees concordially with it:

Noun	VMP	+ -*tani?*		
mtengo	*wo-*	+ -*tani?*	=	*mtengo wotani*
'tree'	'of what kind?'		=	'what kind of tree...?'

A full sentence would place the noun and its 'question modifier' after the verb and toward the end of the sentence:

Iyo ndi galimoto gotani?	'What kind of car is that?'
Iyo ndi galimoto zotani?	'What kind of cars are those?'
Mukufuna chingwe chotani, chachifupi kapena chachitali?	'What sort of string do you want, short or long?'
Mukufuna zingwe zotani, zazifupi kapena zazitali?	'What sort of strings do you want, short or long?'
Ali ndi mwana wotani?	'What sort of child do they have?'
Ali ndi ana otani?	'What sort of children do they have?'

In English we sometimes use 'which' interchangeably with 'what kind of'. Remember in Chicheŵa you must translate 'which' as *-ti (buku liti?* 'which book?') if you mean 'which as a choice of more than one (of the objects mentioned). When you mean 'which' in a descriptive sense ('tall', 'clever', 'old', etc.), then you use *-tani?* Still a third form of 'which' is *-anji?* and it refers to 'what type?' in the sense of species (for example, *nsomba zanji?* 'What type of fish is this?).

Compare:

Mufuna chipatso chiti?	'Which fruit do you want?'
Ndifuna chipatso icho.	'I want that (piece of) fruit.'
Mufuna chipatso chotani, chachikulu kapena chaching'ono?	'What kind of fruit do you want, big or small?'
Ndifuna chipatso chachikulu.	'I want a big piece of fruit.'
Mufuna chipatso chanji?	'What type of fruit do you want?'
Ndifuna nthochi.	'I want bananas.'

EXERCISES

A. Answer the following questions, using the modifier in parentheses:

Example: *Muli ndi mphunzitsi wotani? (-a kukalamba)*
'What kind of teacher do you have?'

Tili ndi mphunzitsi wokalamba.
'We have an old teacher.'

1. Anagulitsa njinga yotani? (-a kuthyoka)
2. Ali ndi chipinda chotani? (-a kuzizira)
3. Munaona mwamuna wotani? (-a kukalamba)
4. Anamwa madzi otani? (-a kutentha)
5. Munamupatsa mphaka wotani? (-a kudwala)
6. Akufuna chovala chotani? (-a makono)
7. Mudzagula ufa wotani? (-a chimanga)
8. Amamanga matebulo otani? (-a nsungwi)
9. Ana akufuna kumwa mkaka wotani? (-a lero)
10. Mukufuna aphunzitsi otani? (-a nzeru)
11. Munapeza nyali yotani? (-a chabe)
12. Ali m'chipatala chotani? (-a tsopano)
13. Muli ndi mnzanu wotani? (-a bwino)
14. Munapeza ndalama zotani? (-a chabe)
15. Munaona galimoto yotani? (-a tsopano)
16. Adzagula chingwe chotani? (-fupi)
17. Munadya tinsomba totani? (ng'ono)
18. Munaŵerenga buku lotani? (-kulu)
19. Pali mitengo yotani pafupi ndi nyumba? (-tali)
20. Anamanga sukulu yotani? (-ng'ono)

B. Substitute the following nouns into the model sentence, making the necessary agreement changes. Then answer the questions with any modifiers appropriate to the required noun.

Example:

Model:	*Mukufuna chakudya chotani?* 'What kind of food do you want?'
Substitution:	*njinga*
New Model:	*Mukufuna njinga yotani?* 'What kind of bicycle do you want?'
Answer:	*Ndikufuna njinga yatsopano.* 'I want a new bicycle.'

1. madzi
2. bwenzi
3. mipeni
4. ntchito
5. tikapu
6. mpando
7. zipeŵa
8. ndiwo
9. buku
10. fodya
11. matebulo
12. kansomba
13. cholembera
14. akazi
15. zingwe

C. The nouns in the following sentences have no modifiers. Make *-tani* questions for the following sentences and then answer them with an appropriate modifier:

Example:	*Ndimwa madzi.*	'I'll drink some water.'
	Mumwa madzi otani?	'What kind of water will you drink?'
Answer:	*Ndimwa madzi ozizira.*	'I'll drink cold water.'

1. Timagulitsa miphika.
2. Ndinaona munthu.
3. Anagula mpando.
4. Ndinaloŵa (m') sitolo.
5. Tinathandiza anthu.
6. Ali ndi abwenzi.
7. M'mbaleyo muli nyama.
8. Anandipatsa nsima.
9. Ndikufuna galimoto.
10. Akudya tinsomba.

11.6 MODIFIER REVIEW

In this and previous lessons, you have learned various types of modifiers used to describe nouns. They differ according to their parts of speech: verb, noun, adjective, demonstrative, possessive pronoun, etc. And they differ according to their form of agreement with the noun they follow: as simple as an AP attached to a modifier stem or as complex as the merging of several prefixes before a modifier stem.

Modifiers are differentiated by five different types of agreement:

1) AP + modifier stem
2) Ap + '*a*' of association + modifier stem
3) AP + '*a*' of association + AP + modifier stem
4) AP + '*a*' of association + the infinitive prefix *ku*- + verb stem
5) AP + the perfect T/A verb

AGREEMENT	MODIFIER (STEM)		EXAMPLE	
AP + modifier stem	numbers	*(-tatu)*	*ana atatu*	'three children'
	relative	*(-mene)*	*buku limene*	'the book which'
	'some/other'	*(-ina)*	*msonkhano wina*	'another meeting'
	'how many?'	*(-ngati)*	*ng'ombe zingati*	'how many cows?'
	'which?'	*(-ti)*	*ufa uti?*	'which flour?'
	affinity demonstrative	*(-no)*	*mwezi uno*	'this month'
	shared information demonstrative	*(-ja)*	*chitsime chija*	'the/that well'
Ap + '*a*' + modifier stem	'what?'	*(-nji?)*	*nyumba yanji?*	'what house?'
	possessive	*(-nu)*	*dzina lanu*	'your name'
	qualifiers	*(kale)*	*galimoto yakale*	'an old car'
	noun-derived	*(nzeru)*	*munthu wa nzeru*	'an intelligent person'
AP + '*a*' + AP + modifier stem	adjective	*(-tali)* *(-kulu)*	*mapiri aatali* *zitsulo zazikulu*	'tall mountains' 'big tools'
AP + '*a*' + *-ku-* + modifier stem	verbs	*(-chepa)*	*mitengo yochepa*	'few trees'
	'all'	*(-nse)*	*usiku wonse*	'all night'
	'even, the same'	*(-mwe)*	*tsiku lomwe*	'the same day'
	'what kind of?'	*(-tani)*	*zakudya zotani*	'what kinds of food?'
AP + perfect T/A verb	'ago'	*(-pita)*	*zaka zinayi zapitazo*	'four years ago'
	'last'	*(-tha)*	*sabata latha*	'last week'

EXERCISES

A. Substitute the following expressions into the model sentence, making all necessary changes in agreement.

Example:

Model: *Taona munda umodzi.*
'We have seen one field.'

Substitution: *-ng'ono*

New Model: *Taona munda waung'ono.*
'We have seen a small field.'

1. -ja
2. -nse
3. -maliza
4. -a mtedza
5. -bwino
6. -ina
7. -yamba
8. -thu
9. -kulu
10. -mwe

B. Answer the following questions with an appropriate modifier:

Example: *Munagula mabuku angati?*
'How many books did you buy?'

Ndinagula mabuku asanu.
'I bought five books.'

1. Anapanga mpando uti?
2. Kodi mufuna nthochi zingati?
3. Kodi mudya ndiwo zanji?
4. Mumakonda nyimbo zotani?
5. Kodi apita kumsika uti?
6. Mwakhala pano masiku angati?
7. Anabwera liti?
8. Khasu la yani lathyoka?
9. Amagulitsa zipatso zanji?
10. Kodi muli ndi tebulo lotani?

C. Answer the following questions with *Iyayi* and a different modifier:

Example: *Kodi muli ndi mazira ochuluka?*
'Do you have a lot of eggs?'

Iyayi, ndili ndi mazira ochepa.
'No, I have few eggs.'

1. Kodi anachoka sabata latha?
2. Kodi munapeza malaya ake?
3. Kodi ndi mwana wa ulemu?
4. Kodi mungathe kunyamula katundu wamkulu uyo?
5. Kodi munalandira kalata zinayi?
6. Kodi mumakhala m'chipinda muno?
7. Kodi tiyenera kuphunzira phunziro lomaliza?
8. Kodi mudzapita uko chaka chamaŵa?
9. Kodi waŵerenga buku lachiŵiri?
10. Kodi munabwera masiku anayi apitawo?

D. Make true and false statements describing the classroom environment or any shared information you have. If the statement is true, say *Inde* or *Eee*; if it's false, say *Iyayi* and correct it.

Example:

Buku ili ndi lalikulu.	'This book is large.'
Inde.	'Yes.'
Iyayi, ndi laling'ono.	'No, it's small.'

11.7 SUMMARY EXERCISES

A. Combine the noun subjects of the following sentences with the adjectival stem *-kulu:*

Example:

Ulalo uja wagwa. → *Ulalo waukulu uja wagwa.*
'That bridge fell down!' 'That big bridge fell down!'

1. Mphaka uja anadya nkhuku zathu.
2. Mudzi uno uli zitsime zambiri.
3. Khasuli ndi la bambo wake.
4. Zinthuzo ndi zochepa.
5. Matebulowo ali patsogolo pa nyumba panga.
6. Nsombazi zachokera kunyanjaya Malaŵi.
7. Phiri lija ndi Mulanje.
8. Miyalayo ili m'kati mwa msewu.
9. Katunduyo ndi wake.
10. Nyumbayo ili ndi zitseko zazing'ono.

B. Substitute the following expressions into the model sentence making all necessary changes in agreement:

Example:

Model: *Akufuna kugula nyali yaing'ono.*
'They want to buy a small lamp.'
Substitution: *-chuluka*
New Model: *Akufuna kugula nyali zochuluka.*
'They want to buy numerous lamps.'

1. -chepa
2. matebulo
3. -kulu
4. tebulo
5. -fupi
6. chingwe
7. zingwe
8. -kwanira
9. zakudya
10. -tentha
11. madzi
12. -zizira
13. -tentha
14. zakudya
15. -chukula

C. Answer the following questions:

Example: *Munaona ulalo wotani?* → *Ndinaona ulalo wautali.*

1. Kodi ali ndi mpando wotani?
2. Kodi mukufuna galimoto yotani?
3. M'mphika muli madzi otani?
4. Anaphika ndiwo zotani?
5. Mumakhala m'nyumba motani?
6. Ana akukwera mtengo wotani?
7. Munagula chingwe chotani?
8. Mwana wanu womaliza ndi wotani?
9. Munatsegula chitseko chotani?
10. Munaona munthu wotani?

D. Complete the following sentences by supplying the appropriate prefix for each modifier. Be sure that the prefix agrees with the class of the noun it modifies.

Example:

Ndinaŵerenga phunziro ____________-yamba. → *Ndinaŵerenga phunziro loyamba.*
'I read the first lesson.'

1. Galimoto ________-kuluyo ndi yanga.
2. Kuimba kwake ndi ________-bwino.
3. Mabuku _______-tsopano ndi _________-chuluka.
4. Mwamuna ______-kalamba angathe kukwera mtengo _______-tali.
5. Tipite kunyumba ________-chiŵiri.
6. Mwana _______-muna wake ndi kalipentala.
7. Kulibe aphunzitsi ______-kwanira.
8. Anaphika chambo _______-mbiri.
9. Muike madzi ______-tentha mumphikamo.
10. Msewu _______-fupi uli uko.

11.8 GRAMMATICAL PATTERNS LEARNED

'a long string'

Noun	Associative Form +	AP +	Adjectival Stem	
chingwe	*cha-*	*-chi-*	*-tali*	*chingwe chachitali*

'the last lesson'

Noun	Associative Form +	Infinitive (-*ku*- + verb stem)		
phunziro	*la-*	*-ku-*	*-maliza*	*phunziro lomaliza* *(la- + -ku- = lo-)*

'insufficient time' (not enough time)

Noun	Associative Form +	*-ku-* +	*-sa-* +	Verb Stem	
nthaŵi	*ya-*	*-ku-*	*-sa-*	*-kwanira*	*nthaŵi yosakwanira* *(ya- + -ku- = yo-)*

'What kind of tree?'

Noun	Associative Form +	*-ku-* +	*-tani?*	
Mtengo	*u-*	*-ku-*	*-tani?*	*Mtengo wotani?* *(u- + -ku- = wo-)*

'an unintelligent child'

Noun	Associative Form +	*-ku-* +	*-panda*	Nominal Modifier	
Mwana	*u-*	*-ku-*	*-panda*	*nzeru*	*Mwana wopanda nzeru.* *(u- + -ku- = wo-)*

LESSON 11B

(PHUNZIRO LA KHUMI NDI CHIMODZI)

COMMUNICATION/CULTURE

- 11.1 Kusitolo
- 11.2 Vocabulary Notes
- 11.3 Usage Notes
  - 11.3.1 Mtundu 'color'
  - 11.3.2 Measurement/Distance
  - 11.3.3 Adverbs of Manner
  - 11.3.4 Zovala/-vala 'clothes/wear'
- 11.4 Cultural Notes
  - 11.4.1 Malaya 'shirt'
  - 11.4.2 Telala 'tailor'
- 11.5 Exercises
- 11.6 Supplementary Dialogue
- 11.7 Reading
- 11.8 Riddle
- 11.9 Proverb

LESSON 11 B

(PHUNZIRO LA KHUMI NDI CHIMODZI)

11.1 KUSITOLO

Mwini: Moni abambo. Tikuthándízéni?

James: Ndikufúná malaya.

Mwini: Pepani abambo. Síndígulitsa maláya.
Koma ine ndímagúlítsá nsalu.

James: Zóóna? Amagulítsá malayá kuti?

Mwini: Mugúlé nsalú yá maláyá ndi kúkáoná télala.
Adzásoka malayá ánú kapená zóválá zina. Sí ódúla.

James: Chábwino. Nsalú yábwino yá máláyá ndi yótáni?

Mwini: Mukufúná mtundu wánji?

James: Ndímakóndá yófíira kapená yóbíríŵira.

Mwini: Múkónda nsálúyí? Ndi makwacha atátu payádi.

James: Chábwino. Ndipátseni mayádí aŵíri.

Mwini: Zíkomo. Ndipó múdzápeza télala wábwino patsogóló
pá sítólóyi.

James: Zíkomo.

11.2 VOCABULARY NOTES

malaya	(cl. 6)	'shirt'	*mtundu*	(3/4)	'color'
nsalu	(9/10)	'cloth'	*-biriŵira*		'be green'
telala	(1a/2a)	'tailor'	*-fiira*		'be red'
-soka		'sew'	*yadi*	(5/6)	'yard'

11.3 USAGE NOTES

11.3.1 MTUNDU 'COLOR'

Most colors are verb stems which take a verbal modifier prefix corresponding to the class of the noun:

-fiira	'be red'	*Maso anu ndi ofiira.* 'Your eyes are red.'
-yera	'be white.'	*Ndinagula pepala loyera.* 'I bought some white paper.'
-biriŵira	'be green'	*Pali udzu wobiriŵira pafupa ndi nyanja paja.* 'There's green grass near that lake.'

The color 'yellow' is a noun *chikasu* which also means 'ginger root':

Malaya a chikasu ndi anga.	'The yellow shirt is mine.'

The color 'blue' is handled somewhat differently since traditionally the colors 'green' and 'blue' shared the same name *-biriŵira*. Now there is a nominal stem *-buluu* which takes the associative form as a prefix (like *-bwino*):

-buluu	'blue'	*Anyamatawa ali ndi malaya abuluu.* 'Those boys have blue shirts.'

11.3.2 MEASUREMENT/DISTANCE

Although the metric system has been adopted in Malaŵi, people still use the former means of measuring distance (foot, yard, etc.). These English terms were adopted into Chicheŵa and modified into the following forms:

yadi	(5/6)	'yard'	*Ndipatseni mayadi aŵiri.* 'Give me two yards.'
mailo	(6)	'mile'	*Ndinapita pansi mailosi atatu.* 'I walked three miles.'

'Foot' is a direct translation into Chicheŵa, *phazi*:

phazi	(5/6)	'foot'	*Tebulolo ndi mapazi aŵiri.*

Mtunda originally meaning 'distance' in Chicheŵa, has come to be an alternate form for *mailo*:

mtunda	(3/4)	'mile'	*Kuchokera ku Blantyre mpaka ku Limbe ndi mitunda isanu.* 'From Blantyre to Limbe is 5 miles.'

11.3.3 ADVERBS OF MANNER

Adverbs of manner express 'how' something is done (i.e. in what manner) and include 'well,' 'slowly,' 'proudly,' 'quickly,' etc. So far we have already encountered two adverbs of manner in the preceding lessons:

msanga	'quickly'	*Amapita pansi msanga kusukulu.* 'He walks quickly to school.'
pang'ono pang'ono	'slowly'	*Munenenso pang'ono pang'ono.* 'Say it again slowly.'

In addition to these examples, adverbs can be made from both nouns and verbs. Adverbs made from nouns are composed of the Class 17 associative prefix *mwa*- (the A/P *mu*- + '*a*' of association) which is attached to the noun:

Prefix	+	Noun		
mwa-	+	*ulesi*	=	*mwaulesi* 'lazily'
mwa-	+	*ulemu*	=	*mwaulemu* 'honestly/politely'

The AP *mu* - expresses that it is done 'in a manner of...' (laziness, honor, pride).

Umawonoga ndalama mwauchitsiru.	'You spend money foolishly.'
Amalankhula mwanzeru.	'He speaks wisely.'
Ndinagwa mwangozi.	'I fell accidentally.'

Adverbs made from verbs use the verbal modifier prefix (*mu-* + *ku-* = *mo-*) of the Class 17 locative which is attached to the verb stem:

Prefix + Verb Stem

mo- + *-kondwa* = *mokondwa* 'happily'

mo- + *-fulumira* = *mofulumira* 'quickly'

The *mo-* prefix expresses the idea of something being done 'in the manner of beimg...(happy, busy, careful).

Other examples:

Amalemba mofulumira.	'He writes quickly.'
Amagwira ntchito monyada.	'She works proudly.'
Tinamudikira mokwiya.	'We waited for him angrily.'

11.3.4 ZOVALA/-VALA 'CLOTHES/WEAR'

Zovala consists of the verbal modifier prefix *zo-* + the verb stem *-vala* 'wear' (*Zovala* is an abbreviated expression for *zinthu zovala* 'things for wearing'). To inquire about what someone is wearing, the structure will include *-vala*

Mwavala chiyani?	'What are you wearing?'
Ndavala malaya atsopano.	'I'm wearing a new shirt.'
Anavala deresilo chaka chatha.	'She wore that dress last year.'

11.4 CULTURAL NOTES

11.4. 1 MALAYA 'SHIRT'

There are both English and Chicheŵa names used for clothes; the Chicheŵa words refer to general categories of clothes and the English words refer specifically to Western-style clothing. For example, *malaya* is the Chicheŵa name for 'shirt' which includes any type of shirt, top, or blouse. *Shati* is the Cheŵanized English name for Western style shirts and would not be used to describe any other type.

Nsalu is the general name for cloth, but it can also refer to *chitenje* which is the wrap-around style of dress that Malaŵian women wear. *Deresi* is the Cheŵanized English name for Western-style dresses.

Nsapato is the Chicheŵa name for shoes and it can refer to any type of footwear including sandals.

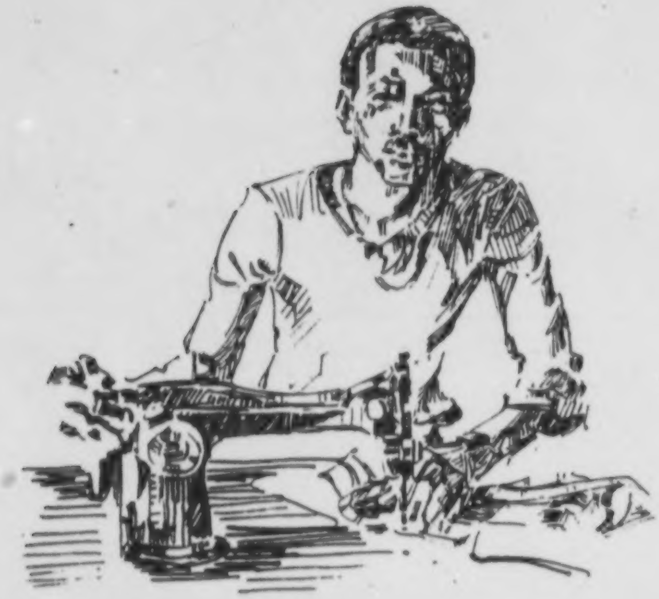
Kabudula 'shorts' is an expression that is made up of the diminutive *ka-* and the verb stem *-budula* meaning 'cut off'. And that is literally what shorts are: 'small cut-offs'.

Other borrowed words for clothes include:

jekete	'jacket'	*thalausi*	'trousers'
thai	'tie'	*sokosi*	'socks'

11.4.2 TELALA 'TAILOR'

Although there are readymade clothes available in some shops, most people prefer to buy some cloth at the cloth shop and have it tailormade to their own specifications. And there are plenty of talented tailors to choose from. Most tailors are men who have learned their trade through a period of apprenticeship with an already established tailor. While some tailors enjoy the luxury of a shop of their own, many only share space on the verandah of a store. They can be seen working with their precious foot-driven sewing machines on any matter of clothing. These tailors are quite versatile in their skill, sewing clothes for men, women and children in a wide range of styles: Western and African, traditional and modern.



TELALA

11.5 EXERCISES

11.5.1 MTUNDU WANJI. 'WHAT COLOR...?'

Practice this expression in the following pattern:

1st student: Malaya anu ndi mtundu wanji? 'What color is your shirt?'
2nd student: Malaya anga ndi obiriŵira.

Continue:

1st student: ______________________________ ndi mtundu wanji?
deresi, njinga,
buku, cholembera,
udzu, etc.

2nd student: __________________ ndi __________________
-fiira, -yera, -da,
-fiirira

11.5.2 NDIKUGANIZIRA KANTHU KOFIIRA..'I'M THINKING OF SOMETHING RED.'

This game is a variation on '20 questions'. Using the environment of the classroom, a student will secretly choose an object which he/she will identify to the class only by color, saying:

Ndikuganizira kanthu kofiira 'I'm thinking of something (color)'.

The other students in the class have to guess what the secret object is by posing questions about its location in the room or its identity.

Example:

1st student: Ndikuganizira kanthu kofiira.
2nd student: Kodi ndi cholembera icho?
1st student: Iyayi.
3rd student: Kodi ndi pafupi ndi chitseko?
1st student: Inde.
etc.

The questions continue until the correct object is identified; the successful guesser will then choose his/her own 'secret' object.

11.5.3 MWAVALA CHIYANI? 'WHAT ARE YOU WEARING?'

Practice the pattern by asking each other the model question:

1st student: Mwavala chiyani?
2nd student: Ndavala ____________________.
malaya, deresi, kabudula, thalauzi, etc.

Vary the question by changing the tense and subject prefix:

Anavala chiyani? 'What did he wear?'
Tivala chiyani? 'What shall we wear?'

Make the question more specific by asking about 'what kind' or 'what color':

Mudzavala __________ -a mtundu wanji? 'What color ________ will you wear?'
malaya / deresi / lamba — shirt / dress / belt

Munavala __________-tani? 'What kind of ________ did you wear?'
nsapato / ndolo — shoes / earrings

11.5.4 MAYADI ANGATI? 'HOW MANY YARDS?'

Practice this expression in the following series of patterns:

Mukufuna mayadi a nsaluyi angati? 'How many yards of this cloth do you want?'

Ndikufuna mayadi ________.	'I want ________ yards.'
aŵiri	two
atatu ndi hafu	three and a half
etc.	etc.

Vary the pattern by asking mailosi angati? 'How many miles?'

> Kuchokera kuno mpaka kuboma ndi mailosi angati?
> 'From here to the government office is how many miles?'
>
> Blantyre/Limbe
> Chancellor College/P.T.C.
> kuno/chipatala
> etc.
>
> (Kuchokera kuno mpaka kuboma ndi mailosi aŵiri.)

11.5.5 BWINO 'WELL', MOFULUMIRA 'QUICKLY', MWAULESI 'LAZILY'

Practice using adverbs of manner by asking and answering 'how?' (bwanji) questions:

> Amalankhula bwanji? 'How does he speak?'
>
> Amalankhula mofulumira. 'He speaks quickly.'

1st student: ________________ bwanji?
-gwira ntchito
-lankhula
-lemba, etc.

2nd student: ____________________.
bwino
mofulumira
mwanzeru
msanga, etc.

11.5.6 THE DIALOGUE

Practice the dialogue taking the roles of both the shopkeeper and the customer.

Vary the dialogue by changing the item to be purchased (deresi, nsapato, etc.), the color, the amount, and the price.

11.6 SUPPLEMENTARY DIALOGUE

Carry on the following dialogue in Chicheŵa:

Storekeeper: Hello ma'am. Can I help you?
Customer: Yes. Thank you. I want to buy some cloth.
Storekeeper: Fine. We have a lot of cloth. What color do you like?
Customer: I like yellow. How about the cloth behind you?
Storekeeper: Which one is it, this one or that one?
Customer: That one. Let me see it.
Storekeeper: That's good cloth and it's not expensive. How many yards do you want?
Customer: I want four yards to make a dress.

11.7 READING

SITOLO YA KUMUDZI

BY H. CHIMKONO

Patsiku lachisanu Maria anasesa panja pasitolo ya abambo ake. Amagŵira ntchito yosesayi m'maŵa uli wonse chifukwa m'banja mwao mwana wamkulu ndi iye. Tsikuli abambo ake anatseka sitolo chifukwa anapita ku Namitete kukaoda katundu. Abambowa anapita panjinga yawo ya kaliyala yaikulu.

Atelala anabwera ndipo Maria anawatsegulira m'sitolo muja kuti atenge makina ndi zosoka panja. Anatulutsa zonse ndipo anatsekanso sitolo. Pakhomo panali anthu ambiri amene anali kudikira zovala zawo kuti awasokere. Sitoloyi inali yotchuka kwambiri chifukwa eni ake amakonda kucheza ndi anthu ndipo amatsitsa mitengo yake.

-sesa	'sweep'
m'maŵa uli wonse	'every morning'
kukaoda	'to go and order'
kaliyala	'carrier'
-tsegulira	'open for'
makina	'machine'
Anatulutsa zonse	They brought/everything 'They brought out everything'
amene	'which'
-sokera	'sew for'
-tchuka	'be popular'
-cheza	'chat'

Answer the following questions about the text:

1. Maria amasesa pati?
2. Bambo wake anapita ku Namitete chifukwa chiyani?
3. Kodi anapita ku Namitete pagalimoto?
4. Ndani amagwira patsogolo pasitolo?
5. Chifukwa chiyani anthu amakonda sitoloyi?

Ask each other questions about the text:

Kodi...?/Ndani...?/...chiyani?/...kuti?

11.8 RIDDLE

Q. Kanthu kofuma kutali, kutipeza ife pano.
'Something coming from afar finds us here.

A. Mvula.
'Rain'

11.9 PROVERB

Discuss the meaning of the following proverb:

'Ukaipa, dziŵa nyimbo.'
'When you're ugly, at least know how to sing.'

This proverb expresses the notion that since we can't be good in all things, we should at least try to excell in one.

LESSON 12A

(PHUNZIRO LA KHUMI NDI CHIŴIRI)

GRAMMAR

12.1 New Vocabulary
12.2 Fluent Usage
    12.2.1 CONTRACTIONS WITH NDI 'IS/ARE'
    12.2.2 Na- 'WITH' + CONTRACTED DEMONSTRATIVE
    12.2.3 Na- 'WITH' + CONTRACTED EMPHATIC PRONOUN
12.3 Word Order: Possessive Adjectives/Modifiers/Numbers/Demonstratives
12.4 Summary Exercises
12.5 Grammatical Patterns Learned

LESSON 12A

(PHUNZIRO LA KHUMI NDI CHIŴIRI)

12.1 NEW VOCABULARY

VERB

-ipa	'be bad'

FLUENT USAGE FORMS (na- 'with' + contracted emphatic pronouns)

nane	'with me'
nawe	'with you' (familiar, singular)
naye	'with him/her'
nafe	'with us'
nanu	'with you'
nawo	'with them'

FLUENT USAGE FORMS (na- 'with' + contracted demonstratives)

Class No.		
1/1a	naye	'with it/him/her'
2	nawo	'with them'
3	nawo	'with it'
4	nayo	'with them'
5	nalo	'with it'
6	nawo	'with them'
7	nacho	'with it'
8	nazo	'with them'
9	nayo	'with it'
10	nazo	'with them'
12	nako	'with it'
13	nato	'with them'
14	nawo	'with it'

12.2 FLUENT USAGE

Contractions occur frequently in Chichewa as they do in many languages. Sounds are dropped, merged, and even transformed as we try 'to shorten the distance between two points' in fluent communication. A textbook question as 'Where did you go?' is changed into 'Where d'ja go?' in everyday spoken English. While such contractions do occur, many are not indicated when words are spelled in English. However, in Chichewa, such changes are written and need to be learned by anyone who wants to speak and write with colloquial fluency.

We have already seen some contractions occurring between nouns and some demonstrative forms:

munthu uyu - munthuyu 'the/that person'

cholembera icho - cholemberacho 'the/that pen'

In these examples, the initial letter (a vowel) of the demonstrative is dropped and the remaining stem attached to the noun.

12.2.1 CONTRACTIONS WITH NDI 'IS/ARE'

Even more extensive reduction occurs with the verb *ndi:*

Dzina lanu ndi yani? - Dzina lanu ndani? 'What's your name?'

Icho ndi chiyani? - Icho nchiyani? 'What's that?'

At first glance, it appears *ndi* somehow disappears; however, it has only been contracted. In the first example -- before a form beginning with a semi-vowel *(yani)*, *ndi* reduces to *nd-* and the semi-vowel *y* on the second form is lost: *ndi + yani = ndani*. In the second example, *ndi* occurs before a form beginning with a consonant *(chiyani)*. In this instance, *ndi* reduces to *n*, but the consonant-initial second form does not change at all: *ndi + chiyani = nchiyani.*

Contractions between *ndi* and modifiers are frequent occurrences. The second form is unchanged if it begins with a consonant, but *ndi* reduces to *n-:*

Chitsulocho ndi chabwino. - Chitsulocho nchabwino. 'That tool is good.'

Chitsulocho ndi choipa. - Chitsulo nchoipa. 'That tool is bad.'

But *ndi* becomes *ng* before prefixes beginning with the back vowels *o* or *a* or the semi-vowel *w:*

Munthuyu ndi wachabe. - Munthuyu ngwachabe 'This person is worthless.'

The vowels *a* and *o* and the semi-vowel *w* are all made toward the back of the mouth while *n* is a more frontal sound. The sounds *ng* (the *n* is pronounced in the same back position as the *g* in this case, so they are both velar sounds) are also back sounds and so 'go together' with *o*, *a*, and *w* more than *n* made in a front, alveolar position does.)

Note, however, that a further sound change takes place when *ndi* combines with a second form beginning with *wo*. *Ndi* + *wodwala* = *ngodwala*. That is, the *w* after influencing the *ndi* to change to *ng* then is lost if it is followed by an *o*:

Mtengowu ndi wodwala. - Mtengowu ngodwala. 'This tree is sick.'

When *ndi* precedes a prefix beginning with the semi-vowel *y*, the resulting sound change is to *nj-*. The change of *d* + *y* to *j* is common for easier articulation (remember 'did you' can become d'ja in fluent usage):

Nsombayi ndi yabwino. - Nsombayi njabwino. 'The fish is good.'

Nsombayi ndi yophika. - Nsombayi njophika. 'The fish is cooked.'

Here is the full list of contractions and sound changes that occur between *ndi* and the associative forms and verbal modifier prefixes:

Class #	Ndi +	Associative Form	=	Contraction	Ndi + VMP	=	Contraction
1,1a	ndi +	wa	=	ngwa	ndi + wo	=	ngo
2	ndi +	a	=	nga	ndi + o	=	ngo
3	ndi +	wa	=	ngwa	ndi + wo	=	ngo
4	ndi +	ya	=	nja	ndi + yo	=	njo
5	ndi +	la	=	nla	ndi + lo	=	nlo
6	ndi +	a	=	nga	ndi + o	=	ngo
7	ndi +	cha	=	ncha	ndi + cho	=	ncho
8	ndi +	za	=	nza	ndi + zo	=	nzo
9	ndi +	ya	=	nja	ndi + yo	=	njo
10	ndi +	za	=	nza	ndi + zo	=	nzo
12	ndi +	ka	=	nka	ndi + ko	=	nko
13	ndi +	ta	=	nta	ndi + to	=	nto
14	ndi +	kwa	=	nkwa	ndi + kwo	=	nko

EXAMPLES:

Mwanayu ndi wa nzeru.	*Mwanayu ngwa nzeru.*	'This child is intelligent.'
Agaluwo ndi oipa.	*Agalu ngoipa.*	'These dogs are bad.'
Mtengowu ndi wodwala.	*Mtengowu ngodwala.*	'This tree is sick.'
Mitengoyo ndi yambiri.	*Mitengoyo njambiri.*	'Those trees are many.'
Khasuli ndi lachabe.	*Khasuli nlachabe.*	'This hoe is useless.'
Makasuwa ndi othyoka.	*Makasuwa ngothyoka.*	'These hoes are broken.'
Chinthucho ndi chabwino.	*Chinthucho nchabwino.*	'That thing is good.'
Chinthucho ndi choipa.	*Chinthucho nchoipa.*	'That thing is bad.'
Zitsimezi ndi zakale.	*Zitsimezi nzakale.*	'These wells are old.'
Zitsimezo ndi zochuluka.	*Zitsimezo nzochuluka.*	'Those wells are numerous.'
Nkhukuyi ndi yabwino.	*Nkhukuyi njabwino.*	'This chicken is good.'
Knhukuyi ndi yophika.	*Nkhukuyi njophika.*	'The chicken is cooked.'
Nyalizi ndi zambiri.	*Nyalizi nzambiri.*	'The lamps are many.'
Nyalizi ndi zothyoka.	*Nyalizi nzothyoka.*	'The lamps are broken.'
Kampandoko ndi kachabe.	*Kampandoko nkachabe.*	'That small chair is worthless.'
Kampandoko ndi kothyoka.	*Kampandoko nkothyoka.*	'That small chair is broken.'
Timpandoto ndi tachabe.	*Timipandoto ntachabe.*	'Those small chairs are worthless.'
Timipandoto ndi tochepa.	*Timipandoto ntochepa.*	'Those small chairs are few.'
Ulalowo ndi wautali.	*Ulalowo ngwatali.*	'That bridge is long.'
Ulalowo ndi wokwanira.	*Ulalowo ngokwanira.*	'That bridge is sufficient.'
Maulalowo ndi atali.	*Maulalowo ngatali.*	'Those bridges are long.'
Maulalowo ndi okwanira.	*Maulalowo ngokwanira.*	'Those bridges are sufficient.'
Kugwira ntchito ndi kwabwino.	*Kugwira ntchito nkwabwino.*	'Working is good.'

Before the locative prefix *ku-*, *ndi* is reduced to *n-:*

Kodi kwanu ndi kutali? - Kodi kwanu nkutali? 'Is your home far?'

However, before the locative prefixes *pa-* and *mu-*, there is both a reduction and a sound change so that *ndi* becomes an *m*. First the *di* of *ndi* is dropped entirely as it is before other second forms beginning with a consonant. Next, the remaining *n* becomes more like the following *p-* or *m-*. In so doing this, it actually becomes an *m*.

Example:

Pakhomo ndi pozizira. - Pakhomo mpozizira. 'Outside it's cold.'

M'nyumbamu ndi mozizira. - M'nyumbamu (m)mozizira. 'In the house it's cold.'

EXERCISES

A. Combine the following nouns with the model expression *ndi -abwino* 'be good', and make the necessary contraction and sound changes:

Example: *Mnyamatayu - Mnyamatayu ndi wabwino.*

Mnyamatayu ngwabwino. 'This boy is good.'

1. Tebulolo
2. Misewuyi
3. Chithunzichi
4. Agaluŵa
5. Timipeniti
6. Ukondewu
7. Nyumbayi
8. Zipeŵazi
9. Denguli
10. Mphikawo
11. Malayawa
12. Phunzirolo
13. Ulendowu
14. Mazirawa
15. Galimoto yake

B. Repeat the preceding exercise using the model expression *ndi -kwanira* 'be sufficient':

Example: *Mnyamatayu - Mnyamatayu ndi wokwanira.*

Mnyamatayu ngwokwanira. 'This boy is sufficient.'

C. First, ask another student the following model question 'What kind of ______ is it?' substituting the following nouns. That student should answer the question with an appropriate modifier and contraction:

Example: Model question:	*Bukulo ndi lotani?*	'What kind of book is that?'
	sitolo	
	Sitoloyo ndi yotani?	'What kind of store is that?'
	Sitoloyo njodula. (ndi + yodula)	'It's an expensive store.'

1. dziko
2. nyumba
3. asing'anga
4. chipatso
5. msewu
6. madzi
7. mphasa
8. mwana
9. chovala
10. mpando

12.2.2 NA 'WITH + CONTRACTED DEMONSTRATIVE

In fluent usage, when a 'have' construction includes a demonstrative, the *ndi* particle is replaced by *na*. The demonstrative is then contracted and suffixed to the *na-*. Therefore, while in careful usage, you might say:

Kodi muli ndi nyali? Inde, ndili ndi iyo. 'Yes, I have it.'

In fluent usage, the second sentence would become:

Inde, ndili nayo. (na + iyo = nayo)

Other demonstratives make a similar change in fluent usage by combining with *na*:

Kodi muli ndi chitsime? Inde, tili nacho. (na + icho)
'with' 'it'

Yes, we have it (one).

A list of fluent usage forms with 'with' and the 'that' demonstratives is provided below:

Class #	na +	demonstrative	=	Contraction	Example
1,1a	na +	uyo	=	naye*	*Banja lake lili naye.* 'Her family has one *(galu)*.'
2	na +	awo	=	nawo	*Banja lake lili nawo.* 'Her family has some *(agalu)*.'
3	na +	uwo	=	nawo	*Mudziwu uli nawo.* 'This village has one *(msewu)*.'
4	na +	uyo	=	nayo	*Mudziwu uli nayo.* 'This village has some *(misewu)*.'
5	na +	ilo	=	nalo	*Ali nalo.* 'He has one *(buku)*.'
6	na +	awo	=	nawo	*Ali nawo.* 'He has some *(mabuku)*.'
7	na +	icho	=	nacho	*Nyumba ili nacho.* 'The house has it *(chitseko)*.'

* The class 1/1a contraction is slightly irregular terminating in *e* instead of *o*.

Class #	na	+	demonstrative	=	Contraction	Example
8	na	+	izo	=	nazo	*Nyumba ili nazo.* 'The house has some *(zitseko)*.'
9	na	+	iyo	=	nayo	*Dziko lino lili nayo.* 'This country has one *(nyanja)*.'
10	na	+	izo	=	nazo	*Dziko lino lili nazo.* 'This country has some *(nyanja)*.'
12	na	+	ako	=	nako	*Sukuluyi ili nako.* 'This school has one *(kamunda)*.'
13	na	+	ito	=	nato	*Sukuluyi ili nato.* 'This school has them *(timinda)*.'
14	na	+	uwo	=	nawo	*Munthuyu ali nawo.* 'This man has one *(ukonde)*.'

EXERCISES

A. Combine the following demonstratives with the model expression *tili ndi* 'we have', first in its full form, and then in its contracted form (with *na-* replacing *ndi*):

Example: *uwo - tili ndi uwo - tili nawo* 'we have it/one'

1. uyo
2. icho
3. ako
4. ito
5. awo
6. izo
7. ilo
8. uyo
9. uwo
10. iyo

B. Answer the following questions with the fluent usage form _na_- + the contracted demonstrative:

Example: *Kodi muli ndi munda wa chimanga?* *Inde, ndili nawo.*

'Do you have a maize field?' 'Yes, I have one.'

1. Kodi muli ndi ana?
2. Kodi muli ndi tebulo la chitsulo?
3. Kodi muli ndi njinga yothyoka?
4. Kodi muli ndi ndalama zambiri?
5. Kodi muli ndi chilonda?
6. Kodi muli ndi nsomba zouma?
7. Kodi muli ndi kadengu?
8. Kodi muli ndi banja lalikulu?
9. Kodi muli ndi mchere?
10. Kodi muli ndi galu wodwala?

C. Complete the following sentences with an appropriate subject and the affirmative verb 'have'. Use the fluent usage form of _na_- + the contracted demonstrative object:

Example: *Ndilibe mchimwene, koma...*

Ndilibe mchimwene, koma Mary ali naye.
'I don't have a brother, but Mary has one.'

1. John alibe galimoto koma...
2. Tilibe ndalama koma...
3. Ndilibe bukulo koma...
4. Ali ndi tiana koma...
5. Tilibe mpeni koma...
6. Chipindachi chilibe mazenera koma...
7. Mulibe mkazi koma...
8. Nyumbayo ilibe chitsime koma...
9. Nyanjayi ilibe nsomba koma...
10. Ndilibe zolembera koma...

12.2.3 NA 'WITH' + CONTRACTED EMPHATIC PRONOUN

In fluent usage, *ndi* 'with' is replaced by *na-* with personal pronouns in a similar fashion. The personal pronoun stem is contracted and suffixed to *na-*:

	na	+	emphatic pronoun	=	Contraction	
1st person singular	*na*	+	*ine*	=	*nane*	*Anapita nane ku Blantyre.* 'He went with me to Blantyre.'
2nd person singular	*na*	+	*iwe*	=	*nawe*	*Ndidzadya nawe maŵa.* 'I'll eat with you tomorrow.'
3rd person singular	*na*	+	*iye*	=	*naye*	*Tinaphunzira naye.* 'We studied with him.'
1st person plural	*na*	+	*ife*	=	*nafe*	*Adzakhala nafe kuno.* 'They'll stay with us.'
2nd person plural	*na*	+	*inu*	=	*nanu*	*Sindifuna kulankhula nanu.* 'I don't want to talk with you.'
3rd person plural	*na*	+	*iwo*	=	*nawo*	*Timaseŵera mpira nawo.* 'We play ball with them.'

These forms should not be confused with the contractions that occur between *ndi* 'is/are' and the personal pronouns: *ndine* (it is I), *ndiwe, ndiye, ndife, ndinu, ndiwo*. The *na-* forms always mean 'with....'

EXERCISES

A. Combine the following personal pronouns with the model expression *Amagwira ntchito ndi...* 'He works with...', first in its full form and then in its contracted form (with *na-*):

Example: *ine - Amagwira ntchito ndi ine. - Amagwira ntchito nane.*
'He works with me.'

1. iwo
2. inu
3. iwe
4. iye
5. ife
6. ine
7. inu
8. iwo
9. iye
10. ife

B. Answer the following questions with the fluent usage form of *na* + any emphatic personal pronoun:

Example:	*Kodi munapita ndi anyamataŵa?*	'Did you go with these boys?'
	Inde, ndinapita nawo.	'Yes, I went with them.'

1. Kodi mumakhala pafupi ndi Joni?
2. Kodi amalankhula nanu?
3. Kodi munaphika ndi anthuŵa?
4. Kodi museŵera mpira nafe?
5. Kodi mudzamanga numba nane?
6. Kodi mudzamwa ndi Chiwala ndi Joni?
7. Kodi adzakwatiŵa ndi Dzaye?
8. Kodi mudzaphunzira nane?
9. Kodi anadya nawo?
10. Kodi mudzapita nafe?

C. Make true and false statements with the rapid speech form of *na*- + an emphatic personal pronoun. If the statement is true, say 'Inde' or 'Eee'. If the statement is false, say 'Iyayi'.

Aphunzitsi athu amakhala nafe.	'Our teachers live with us.'
'Inde'	'yes'
'Iyayi'	'no'

12.3 WORD ORDER: POSSESSIVE ADJECTIVES/MODIFIERS/NUMBERS/DEMONSTRATIVES

The general rule for nouns and the words that qualify or modify them is that modifiers or qualifiers all follow the noun:

njoka	'snake/snakes'
njoka zanga	'my snakes'
njoka zitatu	'three snakes'
njoka zazitali	'long snakes'
njoka zija	'the snakes' (those we mentioned before)
njokazi	'these snakes'

When there are multiple qualifiers which must follow the noun, some other general rules of word order go into effect. They are less rigid than in English (there is no other order for the modifiers than 'my three very large cats') but they serve as guidelines:

A first rule: Possessive pronouns immediately follow the noun.

zipeŵa zanu	'your hats'
zipeŵa zanu ziŵiri	'your two hats'
zipeŵa zanu zazikulu	'your big hats'

A second rule: Demonstratives come at the end.

masiku ano	'these days'
masiku anayi ano	'these four days'
masiku oipa ano	'these bad days'

A third rule: Numbers and modifiers go anywhere in-between.

mitengo isanu	'five trees'
mitengo yaing'ono	'small trees'
mitengo isanu yaing'ono	'five small trees'
mitengo yaing'ono isanu	'five small trees'

There is variability in the order of placement of modifiers and numbers; however, they are required to follow possessive adjectives and precede demonstratives when they appear:

mitengo yake isanu	'his five trees'
mitengo yaing'onoyo	'those small trees'

EXERCISES

A. Answer the following questions:

Example: *Munaona njoka zazitali zingati?*
'How many long snakes did you see?'

Ndinaona njoka zazitali ziŵiri.
'I saw two long snakes.'

1. Muli ndi mipando yatsopano yotani?
2. Anakupatsani mabuku atatu ati?
3. Munadya nthochi zazing'ono zingati?
4. Munagula maderesi odula ati?
5. Kadwala kamwana kaŵiri ka yani?
6. Munakwera phiri lalitali liti?
7. Munapeza katundu wabwino wa yani?
8. Yathyoka mipeni yoipa ingati?
9. Mukufuna zipinda zazikulu zingati?
10. Akudziŵa munthu wokalamba uti?

B. Insert the modifier in parenthesis into its proper place after the noun:

Example: *Ndinaona njoka ziŵiri. (zija)* 'I saw two snakes.'

Ndinaona njoka ziŵiri zija. 'I saw those two snakes.'

1. Akudziŵa bwenzi labwino. (langa)
2. Anaphika nsomba zazikulu zija. (zitatu)
3. Ndinagula njinga yothyokayi. (yakale)
4. Anapeza chimanga chachikulu. (choyamba)
5. Mundipatse malaya atsopano. (anu)
6. Sindikonda maulalo atali. (awa)
7. Musagule tibuledi ito. (toipa)
8. Ndili ndi ana a nzeru. (aŵiri)
9. Ndinasesa zipinda zitatu. (zanga)
10. Ndinalemba kalata imodzi. (yaitali)

C. Expand the following sentences by adding a demonstrative, possessive adjective, or other modifier as indicated in parenthesis:

Example: *Ndili ndi anzanga oochepa.* (modifier) 'I have a few friends.'

Ndili ndi anzanga oochepa abwino. 'I have a few good friends.'

1. Tidzagula madenguŵa. (number)
2. Anapeza nyumba yochepa. (demonstrative)
3. Ndinadya nthochizi. (modifier)
4. Anayamba ulendo wautali. (possessive adjective)
5. Ndinaŵerenga kalatazi. (number)
6. Tinaona ana odwala. (demonstrative)
7. Anavala malaya aŵiri. (modifier)
8. Timwa kapu ya madzi. (number)
9. Ndinamuuza nkhaniyo. (modifier)
10. Anandipatsa cholembera chatsopano. (demonstrative)

12.4 SUMMARY EXERCISES

A. Make the appropriate fluent usage forms by contrasting the verb *ndi* in the following sentences (and by making necessary sound changes; for example, *ndi* + *ya* = *nja*):

Example: *Nyali yothyokayi ndi yachabe.* *Nyali yothyokayi njachabe.*

1. Kunyanja ndi kotentha.
2. Khasuli ndi latsopano.
3. Icho ndi chiyani?
4. Galuyo ndi wamkulu.
5. M'nyumba muno ndi mwabwino.
6. Njokazo ndi zochuluka.
7. Paphiri pa Mulanje ndi pozizira.
8. Dzina lake ndani?
9. Ukonde wake ndi wachabe.
10. Ndiwo za lero ndi zophika.

B. Make the appropriate changes with the particle *ndi* 'with' and the underlined word, changing the noun to its demonstrative form and replacing *ndi* with *na*:

Example: *Amakhala pafupi ndi chipatala.* *Amakhala pafupi nacho.*
'He lives near the hospital.' (na + icho)

1. Anaŵa akuseŵera ndi mpira.
2. Ali ndi fodya m'thumba mwake.
3. Mubwere ndi bwenzi lanu.
4. Ndikufuna kulankhula ndi anaŵa.
5. Tili ndi zovalazo.
6. Anakwatiŵa ndi mchimwene wanga.
7. Ndinapita kwathu ndi ufa.
8. Mudziwu uli ndi msika.
9. Dziko lino lili ndi nyanja.
10. Ndatopa ndi mapunzirowa.

C. Answer the following questions with the fluent usage form of *na-* and an emphatic personal pronoun:

Example: *Kodi mupita kusukulu nafe?*
Inde, ndipita kusukulu nanu.

1. Kodi munalankhula ndi yani?
2. Kodi amagwira ntchito ndi Mavuto?
3. Kodi mukudya nane?
4. Kodi aphunzira Chicheŵa ndi Bob ndi Kathy?
5. Kodi amakhala nanu?
6. Kodi anatenga chiyani naye?
7. Kodi mudikira nafe patsogolo pa banki?
8. Kodi munamanga nyumbayi ndi munthu wina?
9. Kodi mungathe kuimba nyimboyi ndi Chimwemwe?
10. Kodi mufuna kuseŵera nawo?

D. Substitute the following expressions into the model question and then answer with an appropriate number:

Model: *Munapeza mabuku aakulu angati?* 'How many big books did you find?
Substitution: *-ng'ono*
New Model: *Munapeza mabuku aang'ono angati?* 'How many small books did you find?
Answer: *Ndinapeza mabuku aang'ono atatu.* 'I found three small books.'

1. ntochi
2. zipinda
3. mipeni
4. -tsopano
5. malaya
6. -kongola
7. nyanja
8. -kulu
9. mitengo
10. -tali

12.5 GRAMMATICAL PATTERNS LEARNED

Fluent Usage

Ndi 'is/are' with modifiers 'This hat is new.'

Noun +	demonstrative	ndi +	modifier	
Chipeŵa	*ichi*	*ndi*	*chatsopano*	*Chipeŵa ichi nchatsopano.* (ndi + -cha- = ncha-)

Na 'with' and demonstratives 'This country has some lakes.'

Noun	AP +	-no AP +	-li	na- +	demonstrative	
Dziko	*li-*	*-no li-*	*-li*	*na-*	*izo*	*Dziko lino lili nazo.* *(nyanja)* (na + izo = nazo)

Na 'with' and personal pronouns 'He came with me.'

AP +	T/A +	verb stem	na +	emphatic personal pronouns	
a-	*-na-*	*-bwera*	*na-*	*ine*	*Anabwera nane.* (na + ine = nane)

Word Order with Modifiers 'my three chairs

Noun +	Possessive +	Modifier	
mipando	*yanga*	*itatu*	*mipando yanga itatu*

'those big houses'

Noun +	Modifier +	Demonstrative	
nyumba	*zazikulu*	*izo*	*nyumba zazikuluzo*

LESSON 12B

(PHUNZIRO LA KHUMI NDI CHIŴIRI)

COMMUNICATION/CULTURE

12.1 *Dzinja*
12.2 Vocabulary Notes
12.3 Usage Notes
  12.3.1 *Dzinja* 'the rainy season'
  12.3.2 *-otcha* 'roast'
12.4 Cultural Notes
  12.4.1 *Nyengo* 'weather'
  12.4.2 Supplementary Dialogue
  12.4.3 *Dima* 'work party'
12.5 Exercises
12.6 Reading
12.7 Idioms
12.8 Riddle
12.9 Proverbs

LESSON 12 B

(PHUNZIRO LA KHUMI NDI CHIŴIRI)

12.1 DZINJA

Dzinja ndi nthaŵi ya mvula. Mvula imayamba mwezi wa Novembala ndipo imapitirira miyezi isanu mpaka Malichi kapena Epulo. Nthaŵi imeneyi anthu amagwira ntchito m'minda yawo. Choyamba amasosa minda yawo ndi kubzala chimanga ndi mapila. Pamene chimanga chikukula, anthu amasakula m'minda ya chimanga. Nthaŵi zina anthu amathandizana kapalepale. Mwezi wa Febuluwale anthu amayamba kudya chimanga cha mondokwa pang'ono. Amaotcha chimangachi pamoto. Nthaŵi imeneyi ndi yovuta kuyenda chifukwa cha mvula ndi matope. Koma anthu amapitiriza kuchita zinthu zosiyanasiyana. Mwezi wa Epulo amakolola chimanga pamene chauma. Ndi nthaŵi yotanganidwa ndipo anthu amathandizana.

12.2 VOCABULARY NOTES

dzinja (Cl. 5/6)	'rainy season'	*kapalepale*	'weeding'
-pitirira	'continue'	*-otcha*	'roast'
-sosa	'clear (the fields)'	*matope*	'mud'
-bzala	'plant'	*yosiyanasiyana*	'various, different'
mapila	'millet'	*-kolola*	'harvest'
-kula	'grow'	*-uma*	'ripe/dry'
-sakula	'weed'	*-tangandiwa*	'busy'
nthaŵi zina	'sometimes'	*ali yense*	'everyone'
mondokwa	'green maize'	*thandizana*	'help each other'

12.3 USAGE NOTES

12.3.1 DZINJA 'THE RAINY SEASON'

Although the climate of Malaŵi is considered tropical, there is great variety from one region to the next. Hot and humid weather prevails along the rivers, lakes and other low-lying areas. Higher elevations enjoy cool, comfortable temperatures most of the year. However, the climate does vary according to the time of year. Instead of the four seasons as we know them, Malaŵi enjoys three seasons. The rainy season *dzinja* begins in November and continues until April. The cool season *nsakasa* extends from May to July. And the hot, dry season *chilimwe* is from August until October.

The rainy season is also the growing season. With the first rains, the ground becomes soft enough to clear and prepare for the sowing of seeds. And by the last rains, the crops (maize, millet, etc.) are ready for harvesting.

Mvula refers to rain showers of short duration. However, *mvumbi* describes the continuous rains that may go on for days, especially at the height of the rainy season. There may be wind *mphepo*, and a full-fledged storm with strong winds is called *nkuntho*. Occasional fierce storms occur in the south called *chiperone* which originate in the Indian Ocean and approach Malaŵi via Mozambique near the Mt. Chiperone area.

12.3.2 -OTCHA 'ROAST'

Although we are more accustomed to boiled maize, Malaŵians favor both boiled and roasted maize. Fresh 'green' maize is roasted over coals until the kernels cook and even sometimes pop.

12.4 CULTURAL NOTES

12.4.1 NYENGO 'WEATHER'

In a primarily agricultural nation, the weather is an important concern of everyone. Since the success or failure of a harvest can depend on the weather, people are especially aware of its vagaries. People do comment upon the weather in general terms:

lero kwacha bwino today/dawn/good	=	Today's nice (weather).

However, most discussions about the weather center on agriculture and the effect that the weather has on it.

Being visitors to Malaŵi, you will certainly be curious about the weather patterns of the year; similarly, Malaŵians may be interested in the climate and weather of the area of the world that you come from.

Nyengo is the Chicheŵa term for 'weather' (and also 'season'). If you wanted to inquire about the weather in January, you would ask:

Kodi nyengo imakhala bwanji mwezi wa Januwale?

? 'weather' 'is' 'how' (in) the month of January =

'How is the weather in January?'

Several possible answers would be:

Kumakhala mvula yambiri m'mwezi wa Januwale.	'There's rain in January.'
Ndi nthaŵi ya mvula.	'It's the time of rain.'
Ndilo dzinja.	'It's the rainy season.'
Takhala ndi mvula yambiri.	'We've had a lot of rain.'

You may also ask about another time of the year:

Kodi nyengo imakhala bwanji mu Julayi? 'How's the weather in July?'

Kumakhala dzuŵa lambiri.	'There's a lot of sun.'
Ndi yozizira.	'It's cold.'
Ndi nthaŵi ya dzuŵa.	'It's the time of sun.'

Other useful phrases and vocabulary about the weather are:

Nkotentha (ndi kotentha).	'It's hot!'
Kuli mphepo. ('there's/wind)	'It's windy.'
Kuno nkozizira.	'It's cold here.'
Mvula ikugwa. ('rain/is falling')	'It's raining.'
Kuli chinyezi.	'It's humid.'
Ndikuona mitambo ya mvula.	'I see the rain clouds.'
Ndi kouma.	'It's dry.'
Kuli chilala.	'There's a drought.
Ndinamva bingu.	'I heard the thunder.'

12.4.2 SUPPLEMENTARY DIALOGUE

AMateche: Múmachókérá kuti?
ASally: Ndimachokérá ku Chícago.
AMateche: Kodí nyengo ndi yótáni ku Chícago?
ASally: Kúmakhálá mphépo yámbíri.
AMateche: Ku Chícago nkozízira tsópáno?
ASally: Índé, nkózízira kuchókera Novémbala mpaká Épulo.
AMateche: Zóóna, ndikugániza kuti sindíkónda Chícago.
ASally: Ku Maláŵí mwezí wózízira ndi úti?
AMateche: Júni ndi Júlayi ndi miyezí yózízira.

12.4.3 DIMA 'WORK PARTY'

The rainy season and growing seasons go hand in hand, and it is a very busy time for farmers and their families. From the initial clearing of the land to the final harvest, all energy is directed toward maintaining the farm to ensure the success of the crops. One main chore is the weeding of the fields, a task that is arduous and time-consuming. To make the task less burdensome, farmers often ask for the help of their neighbors by organizing an all-day workparty. It is literally 'work' and a 'party' with everyone sharing in the weeding of the field but also sharing in the beer and food provided by the host farmer. The farmer gets his field weeded, people get food and drink, and everyone enjoys the momentary social respite from the hard labor involved in the growing season.

12.5 EXERCISES

12.5.1 The Text

Answer the following questions about the text:

1. Dzinja ndi miyezi ingati?
2. Anthu amachita chiyani m'dzinja?
3. Amadzala chiyani?
4. Amadya chimanga mwezi wa Januwale?
5. Anthu amaphika chimanga bwanji?

Ask questions about the text:

kodi....?
....chiyani?
....kuti?
....bwanji?
Chifukwa chiyani....?

12.5.2 *Kodi nyengo imakhala bwanji* ________? 'How is the weather?'

Practice asking each other about the weather in a particular location:

1st student: Kodi nyengo imakhala bwanji ________? 'How is the weather________?'

ku Malaŵi
kwanu
ku Ameleka
ku Boston

2nd student: (Ku) ________ kumakhala ________.

Malaŵi	kozizira
Mangalandi	dzuŵa
kwanu	kotentha
Ameleka	mvula yambiri

12.5.3 Now practice asking each other about the weather at a particular time of the year:

1st student: Kodi nyengo imakhala bwanji ________? 'How is the weather...?'

or

nyengo ndi yotani

mwezi wa Julayi
mwezi wa Disembala
mwezi wa Malichi
etc.

2nd student: (Ku) ________ kumakhala ________ ________.

kwanu	kotentha	mwezi wa Julayi
-no	kozizira	mwezi wa Disembala
Chicago	mphepo	etc.
	etc.	

Vary the answers by using various patterns:

Ndi ____________

kotentha (nkotentha)
kozizira (nkozizira)

Kumakhala ________

dzuŵa

12.5.4 *Ku Malaŵi mwezi wozizira ndi uti?* 'In Malaŵi which is the coldest month?'

Practice this pattern by asking each other (and the teacher) about the characteristic weather of each month:

1st student: (Ku) ____________ mwezi ________________ ndi uti?

Zomba	wozizira
Ameleka	wotentha
Washington	wa mphepo
Karanja	wa mvula

etc.

2nd student: (Ku) ____________ mwezi _____________ ndi ___________?

-no	wozizira	Epulo
kwanu	wotentha	Meyi
Chicago		Juni

12.5.5 *Kodi nyengo ya Okutobala ndi yabwino?* 'Is the weather in October good?'

Practice yes/no questions about the weather in the following pattern:

1st student: Kodi (ku) _________ nyengo ya __________ ndi ___________?

-no	Meyi	yabwino
kwanu	Novembala	ya mvula
Blantyre	Malichi	yotentha

2nd student: Inde, ndi ________________.

yabwino
yozizira
etc.

Iyayi, si ________________.

12.5.6. The Dialogue

Perform the dialogue presented in the cultural notes by taking each role with other students.

Vary the dialogue by using different names, locations, and weather expressions.

12.5.7. The Text

Review the text at the beginning of the lesson. Using the structures and expressions introduced in this lesson, compose (orally or written) your own description of a season or month ('October' or 'summer'). Briefly describe what the weather is like, what activities people perform, and whether or not you like the month.

12.5.8 Translation

Translate the following text into Chichewa:

There is a cold season in Malawi. It begins in May and continues until July. The mornings and nights are cold and the afternoons are hot. People wear a lot of clothes and they stay near the fire. It is difficult to get up in the morning because the water for washing is also cold.

12.6 READING

NKHANI YA MOŴA WA DIMA

by

H. Chimkono

Linali tsiku lachiŵiri nthaŵi ya m'maŵa ndipo anthu anapita mumunda wa abambo aNjoka kukamwa moŵa wa dima. Banja la aNjoka linafulula moŵa kuti anzawo adzawathandize kapalepale m'munda wa chimanga. Chifukwa chotanganidwa ndi ntchito ya fodya aNjoka samatha kupalira munda wawo wa chimanga.

Ndipo pamene dzuŵa litakwera pang'ono anthu anali atayamba kale kulima. Aliyense wafika pamundapa anapatsidwa moŵa asanayambe kulima. Anthu anagwira ntchito bwino ndipo aNjoka anakondwa. Anaika mitsuko ndi zipanda za moŵa pansi pa mtengo wamkulu m'mbali mwa munda. Anthu anamwa kwambiri chifukwa amayi aNjoka anali katsiwiri wofulula moŵa. Ndipo dzuŵa litafika pakati, anthuŵa analeka kulima.

Anthuŵa anakhala pansi m'mbali mwa mundawo amayi ndiwo analikugaŵa moŵa. Anthu ambiri aledzera ndipo sanathenso kulima. Ambiri amene anazula chimanga kumayesa udzu. Ndipo kulimako kutatha, aNjoka anathokoza anthuŵa chifukwa cha umodzi womwe anaonetsa pantchitoyi pamene amuna akapita kupha nkhululu kuti akatsukire mkamwa kuchotsa khambi la moŵa.

dima	'work party'	*-gaŵa*	'divide'	*khambi*	'bitterness'
-fulula	'brew (beer)'	*-ledzera*	'get drunk'		
kuti	'so that'	*-zula*	'uproot'		
samatha	'wasn't able to'	*kumayesa*	'instead of'		
-palira	'clear/weed'	*-thokoza*	'thank'		
litakwera	'after it rose'	*umodzi*	'unity'		
li / *ta* / *kwera*	it/after/rose	*womwe*	'which'		
asanayambe	'before they began'	*-onetsa*	'show'		
a / *sana* / *yambe*	they/before/began	*-thamangira*	'rush'		
mitsuko	(3/4) 'pots'	*-tola*	'pick up'		
zipando	(7/8) 'gourds'	*nkhuni*	'firewood'		
mbali	'side'	*nkhululu*	'crickets'		
katsiwiri	'expert'	*-tsukira*	'wash out'		

Answer the following questions about the text:

1. Anthu anapita kumunda wa yani?
2. Chifukwa chiyani aNjoka samatha kupalira mundawo?
3. Anthu anayamba kulima liti?
4. Chifukwa chiyani aNjoka anakondwa?
5. Anaika moŵa kuti?
6. Anthu analeka kulima nthaŵi yanji?

Ask each other questions about the text:

Kodi, chiyani, liti, kuti, ndani, etc.

12.7 IDIOMS

-pha khasu 'kill the hoe' = 'work vigorously'

-bzala ufa 'plant flour' = This expression is used to describe someone who is telling a tremendous lie. Just as we can't 'plant flour', so we can't believe what this person is saying.

12.8 RIDDLE

Q: *Munda umo koma zokola ṅkumanja.* 'A large field but it produces only a handful.'

A: *Tsitsi* (hair)

12.9 PROVERBS

Discuss the meaning and imagery of the following proverbs:

M'mera mpoyamba. 'The harvest is (depends on) the beginning.'

The sense of this proverb can be translated roughly into English as 'you get what you pay for/what you deserve'. That is, the conclusion can only be as good as the beginning. The imagery of the proverb, of course, reflects the agrarian setting of most life in Malaŵi.

Walira mvula walira matope. 'The person who cries for rain also cries for mud.'

This proverb means that when you ask for something, be aware of everything that comes with the single thing you're asking for. One way of translating the sense of this proverb is 'nothing has only one side'. Just as the rain brings relief from heat and dust, it also brings mud (and even flood).

LESSON 13A

(PHUNZIRO LA KHUMI NDI CHITATU)

GRAMMAR

13.1 New Vocabulary
13.2 The Applied Verbal Suffix -R-
  13.2.1 The Applied Form and the Indirect Object
  13.2.2 The Applied Form and Location
  13.2.3 The Applied Verb Form + -NJI 'what for?'/'why?'
  13.2.4 The Applied Suffix and Verbal Modifiers of Purpose
13.3 -NSE 'each, every, all, any"
  13.3.1 -NSE 'all, the whole'
  13.3.2 -NSE 'each/every/any'
13.4 Summary Exercises
13.5 Grammatical Patterns Learned

LESSON 13A

(PHUNZIRO LA KHUMI NDI CHITATU)

13.1 NEW VOCABULARY

CLASSES 5/6

pepala/mapepala	'paper/papers'
thabwa/matabwa	'plank/planks'

CLASS 6

mankhwala	'medicine'
malaya	'shirt/shirts'

CLASSES 7/8

chilonda/zilonda	'wound/wounds'

CLASSES 9/10

nkhokwe	'granary/granaries'

VERBS

-kumba	'dig'
-dza	'come'
-dzera	'come for'
-ba	'steal'
-bera	'steal for'
-dulira	'cut for'
-lembera	'write for'
-phikira	'cook for'
-tengera	'bring/take for'
-tumizira	'send for'
-bwerera	'return for'
-gulira	'buy for'

-bzala	'plant'
-pangira	'make for'
-tsegulira	'open for'
-pezera	'find for'
-mangira	'build for'
-konza	'fix/repair'
-vala	'wear/put on'

VERB SUFFIX

-r-	'the applied verbal suffix'

QUESTION WORD

applied verb + -nji	'what for?'

MODIFIER STEM

-nse	'all, totally, the whole'
-li/-nse	'every, each'
konsekonse	'anywhere'
ponseponse	'anywhere'
monsemonse	'anywhere'

13.2 THE APPLIED VERBAL SUFFIX -R-

The meaning of Chicheŵa verbs can be altered or extended in various ways by the addition of a suffix to the verbal assembly. This suffix follows the verb root and precedes the final vowel suffix.

One such verbal suffix is the applied form -*r*-. This suffix can extend the meaning of the verb root in the following ways:

-to include the 'to or 'for' of an indirect object

-to indicate location 'to' or 'from' someone or something

-to form questions asking 'what for?'

-to form modifiers involving purpose

The applied verbal construction consists of various verbal prefixes, the verb root, and a harmonic vowel (*i* or *e*) that connects the applied suffix -*r*- and word final -*a* or -*e* to the rest of the verb. This harmonic vowel fills a phonetic rôle in satisfying the requirement that all syllables in Chicheŵa end in a vowel. The choice of -*i*- or -*e*- depends on the following rules:

(1) Monosyllabic verbs (verb roots of one syllable) take -*e*:

-*dza* -*dz*- + -*e*- + -*r*- + -*a*- = *dzera*
'come' 'come for'

(2) For the verb roots of more than one syllable:

a) When the preceding vowel of the root is *e* or *o*, the harmonic vowel is -*e*:

-*lemba* -*lemba*- + -*e*- + -*r*- + -*a* = *lembera*
'write' 'write to/for'

b) When the vowel of the root is *a*, *i*, or *u*, the harmonic vowel is -*i*-:

-*phika* - -*phik*- + -*i*- + -*r*- + -*a* = -*phikira*
'cook' 'cook for'

13.2.1 THE APPLIED FORM AND THE INDIRECT OBJECT

The applied form of the verb has a number of uses, but it must always be used when there is an indirect object, the person 'to or for whom' the action of the verb is done. Note that the direct object is the object 'to whom or to which' the action actually is done. Thus, the direct object is the patient of the action, but the indirect object is the benefactee of the action. You can see how the indirect object will normally be a person (or something personified). In the example which follows, the object prefix *-ndi-* 'me' is the indirect object (benefactee of the cooking) and the *nsima* 'food' is the direct object (patient of the cooking). In the second sentence, *ana* 'children' are the benefactees and *mpirawu* 'this ball' is the patient:

Anaphika nsimayo. - *Anandiphikira nsimayo.*
'She cooked that nsima for me.

Ndinatenga mpirawu. - *Ndinatengera ana mpirawu.*
'I brought this ball for the children.'

The addition of the applied suffix extended the meaning of 'cook' and 'brought' to include the particle 'for'. Similarly, *-lemba* 'write' can be extended to include the particle 'to' by means of the applied suffix:

Ndinalemba kalata. - *Ndinamlembera kalata.*
'I wrote a letter to him'.

Context will decide the 'to' or 'for' meaning of the applied suffix as in the following examples:

Ndimamvera aphunzitsi anga.
'I usually listen to my teachers.'

Anakutumizira katundu wako.
'They sent your luggage for you.'

Note that for *-patsa* 'give', the meaning 'to' is inherent in the non-applied form (and so the applied form need not be used with a benefactee):

Anatipatsa moŵa wambiri.
'They gave a lot of beer to us.'

13.2.2 THE APPLIED FORM AND LOCATION

Another use of the applied suffix is with verbs of motion to indicate location 'to/from someone or something'. In the sentence, *Ndabwera.* 'I have returned.', -*bwera* expresses the notion of coming or returning. -*bwera* can be extended by the applied suffix to express 'returning to a place' or 'returning for a particular purpose'.

Ndabwera.	'I've come/returned.'
Ndabwerera ntchito.	'I've returned for work.'

-bwera　　*-bwer-* + *-era* = *'bwera'*
'come/return'　　'to return for'

Similarly, -*choka* 'depart' can be extended by the applied suffix to mean 'departing from/coming from':

Mumachokera kuti?	'Where do you come from?'
Ndimachokera ku Zomba.	'I come from Zomba.'

EXERCISES

A. Change the following verbs into the applied form:

Example: -tenga → -tengera

1. -gula
2. -lemba
3. -phika
4. -choka
5. -manga
6. -ba
7. -fika
8. -dya
9. -peza
10. -mva

B. Change the verbs in the following sentences into the applied form by adding the object prefix -ti- 'us' and the appropriate applied suffix:

Example: *Anatenga mpirawo.* 'He brought the ball.'

Anatitengera mpirawo. 'He brought the ball for us.'

1. Anagula chingwechi.
2. Mupeza njirayo.
3. Analemba kalatazi.
4. Amayi anga adzaphika nsombazo.
5. Munthuyu anatsegula chitsekochi.
6. Munaba galu wathu.
7. Adzatumiza ndalamazi.
8. Muitane Mavuto.
9. Kalipentalayu akumanga nyumba yathu.
10. Mumve!

C. Answer the following questions:

Example: *Munaphikira nsimayo yani?*
'Whom did you cook the nsima for?'

Ndinakuphikira nsimayo.
'I cooked the nsima for you.'

1. Anagulira mabukuwo yani?
2. Mudzalembera kalatayo yani?
3. Munanditengera chiyani?
4. Anatibera chiyani?
5. Ana amamvera yani?
6. Kalipentalayo akupangira chiyani?
7. Anatitumizira chiyani?
8. Mumatsegulira chitseko yani?
9. Amisiriwo akumangira nyumbayo yani?
10. Mukumvera yani?

13.2.3 THE APPLIED VERB FORM + -NJI? 'WHAT FOR?'/'WHY?'

We have already encountered the question stem -*anji* 'what?':

Mudzavala malaya anji?	'What shirt will you wear?'
Anafika nthaŵi yanji?	'What time did he arrive?'

When this question stem is attached to the applied form of the verb, the resulting question asks for a reason for a particular action or state:

Anaba njinga yanga.
'He stole my bike.'

Anaberanji njinga yanu?
'Why did he steal your bike?/What did he steal your bike for?'

-ba	→	*-bera*	→	*-beranji?*
'steal'	-	'steal for'	-	'steal for what (reason)'

The applied suffix expresses 'for' and the -*nji* stem 'what' to mean 'for what reason, what . . . for, why'. The answer may or may not use the applied suffix depending on how the answer is expressed:

Wadzeranji?	'What has he come for?
Wadzera sukulu.	'He has come for school.'
Wadza chifukwa afuna kupita kusukulu.	'He's come because he wants to go to school.'

Other examples:

Wapitiranji ku Blantyre?	'Why has he gone to Blantyre?'
Wapitira msonkhano ku Blantyre.	'He went to Blantyre for a meeting.
Ndinapangira mnzanga mpandowu.	'I made this chair for my friend.'

EXERCISES

A. Substitute the following expressions into the model question and then give an appropriate answer:

Example: model: *Munaguliranji khasulo?*
'What did you buy that hoe for?'
substitution: *-tengera*
new model: *Munatengeranji khasulo?*
'What did you bring that hoe for?'

Possible Answers: *Ndinakutengera.*
'I brought it for you.'

Ndinatenga khasulo chifukwa ndikufuna kukuthandiza.
'I brought the hoe because I want to help you.'

1. -pangira
2. -bera
3. chakudya
4. -phika
5. -dyera
6. -gulira
7. bukulo
8. -lembera
9. -tengera
10. mpira

B. Change the verbs in the following sentences to 'what for?' questions with applied form + the question stem *-anji?* Then answer them:

Example: *Anadya zipatso zonse.*
'He ate all of the fruit.'

Anadyeranji zipatso zonse?
'What did he eat all of the fruit for?'

Answer: *Anadya zipatso zonse chifukwa anali ndi njala.*
'He ate all the fruit because he was hungry.'

1. Ndinagula cholemberachi.
2. Adzamanga nyumba yatsopano.
3. Ndinalemba bukulo.
4. Munatseka zeneralo.
5. Ndidzapeza akazi ena.
6. Tikupita ku Lilongwe.
7. Akulira.
8. Ndinamutumiza kalata yaitali.
9. Ndinapanga tebulo lalikulu.
10. Anadza kumsika.

13.2.4 THE APPLIED SUFFIX AND VERBAL MODIFIERS OF PURPOSE

Verbal modifiers also take the applied form to indicate purpose. We have already learned *cholembera* 'pen', a noun which is by origin an applied form:

form: VMP + root + *ira*
era
(chinthu) cholembera = a thing for writing

Other verbal modifiers take the applied suffix with similar additional meaning:

chipinda chophikira	'a room for cooking' (kitchen)
pepala lolembera	'paper for writing' (writing paper)
matabwa opangira chitseko	'planks for making a door.'

EXERCISES

A. Using the verbs in parentheses, answer the following *-tani*? 'What sort of' questions with a verbal modifier in the applied form:

Example: *Mufuna pepala lotani? (lemba)*
'What kind of paper do you want?'

Ndifuna pepala lolembera.
'I want writing paper.'

1. Icho nchipinda chotani? (-phika)
2. Mupita kusukulu yotani? (-phunzira Chichewâ)
3. Ilo ndi tebulo lotani? (-dya)
4. Mufuna matabwa otani? (-panga tebulo)
5. Mukumanga sitolo yotani? (-gulitsa nsalu)
6. Mufuna malaya otani? (-vala kuntchito)
7. Munagula chitsulo chotani? (-konza njinga)
8. Icho nchipinda chotani? (-gona)
9. Mphikawo ndi wotani? (-phika ndiwo)
10. Msikawu ndi wotani? (-gula mankhwala)

B. Answer the following questions with a description using a verbal modifier in the applied form:

Example: *Mpeni ndi chiyani?*
'What's a knife?

Mpeni ndi chinthu chodulira.
'A knife is a thing for cutting.'

1. Mphika nchiyani?
2. Ufa nchiyani?
3. Khasu ndi chiyani?
4. Kapu nchiyani?
5. Mpira nchiyani?
6. Bedi nchiyani?
7. Chipeŵa nchiyani?
8. Nsima nchiyani?
9. Buku nchiyani?
10. Galimoto nchiyani?

13.3 -NSE 'EACH/EVERY/ALL/ANY'

-nse is a modifier stem used to express varying aspects of totality such as 'each, every, all, the whole, any'. *-nse* takes the verbal modifier prefix (VMP):

AP + *ku-* of the infinitive.

Noun + VMP + *-nse*

zitseko + *zo-* + *-nse* = *zitseko zonse*
'doors' 'all' = 'all of the doors'

13.3.1 -NSE 'ALL, THE WHOLE'

Context will determine the meaning of the *-nse* form. Let's first look at the distinction between 'all' and 'the whole'. Generally, the plural nouns followed by *-nse* will express 'all' and the singular nouns 'the whole':

Ndaona mudzi wonse.	'I've seen the whole village.'	(singular)
Ndaona midzi yonse.	'I've seen all the villages.'	(plural)
Anaŵerenga mabuku onse.	'I've read all the books.'	(plural)
Anaŵerenga buku lonse.	'I read the whole book.'	(singular)
Mwakumba chitsime chonse.	'You've dug the whole well.'	(singular)
Mwakumba zitsime zonse.	'You've dug all the wells.'	(plural)

Certain uncountable nouns which appear only in the singular will have the meaning of 'all':

Akaziwa anagula ufa wonse 'The women bought all of the flour.'

Personal pronouns can also take the *-nse* modifier which may precede or follow the personal pronoun or its AP:

1st person singular (*ine/ndi-*) - *ndense* *Ndadwala ndense.*
'I was totally sick.'

2nd person singular (*iwe/u-*) - *wense* *Unakondwa wense.*
'You were completely happy.'

3rd person singular (*iye/a-*) - *yense* *Ali yense ali pano.*
'Everyone is here.'

1st pp (*ife*) *ti-* + *-nse* = *tonse* *Tonse tikuphunzira Chicheŵa.*
'Everyone is studying Chicheŵa.'

2nd pp *inu* (*mu-*) + *-nse* = *nonse* *Musapite nonse.*
'Don't all of you go.'

3rd pp *iwo* (*a-*) + *-nse* = *onse* *Anamvetsa onse.*
'All of them understood.'

---

*Class 1 and 1a *-nse* forms are irregular, prefixing *ye-* to the *-nse* stem (*yense*). The *ye-* refers to the third person singular emphatic pronoun *iye*.

EXERCISES

A. Substitute the following nouns into the model sentence making all necessary agreement changes:

Example: model: *Ndinaona nyumba yonse.*
'I saw the whole house.'
substitution: *masamba*
'leaves'
new model: *Ndinaona masamba onse.*
'I saw all the leaves.'

1. anthu
2. zilonda
3. dziko
4. nkhokwe
5. ulalo
6. banja
7. maina
8. ndalama
9. chipatala
10. mapiri
11. nyanja
12. malaya
13. zipinda
14. nkhumba
15. mitengo

B. Answer the following questions using the noun in parenthesis and the corresponding form of *-nse*:

Example: *Anakupatsa chiyani? (nthochi)*
'What did they give you?'

Anandipatsa nthochi zonse.
'They gave me all the bananas.'

1. Munamwa chiyani? (madzi)
2. Munakumba chiyani? (zitsime)
3. Munaphika chiyani? (tinsomba)
4. Munaphunzira chiyani? (mabuku a Chicheŵa)
5. Mudzaona chiyani? (dziko)
6. Munamva chiyani? (nyimbo)
7. Ndani anamuuza nkhani? (ali yense)
8. Anagula chiyani? (mtedza)
9. Munaiŵala chiyani? (mazira)
10. Mudzamanga chiyani? (sukulu)

C. Complete the following sentence with a statement expressing 'all':

Example: *Ndinaona nyumba yonse koma . . .*
'I saw a whole house, but . . .'

Ndinaona nyumba yonse koma anaona nyumba zonse.
'I saw a whole house, but he saw all the houses.'

1. Ndinapanga tebulo lonse koma . . .
2. Ndingathe kudya nsomba yonse koma . . .
3. Ndinaŵerenga buku lonse koma . . .
4. Ndakumba chimbudzi chonse koma . . .
5. Ndinaona msika wonse koma . . .
6. Ndifuna mtengo wonse koma . . .
7. Ndakhala pano tsiku lonse koma . . .
8. Ndinalima munda wonse koma . . .
9. Ndinadya chipatso chonse koma . . .
10 Ndinaona dziko lonse . . .

13.3.2 -NSE 'EACH/EVERY/ANY'

Additional meanings of 'each/every/any' are formed with the *-nse* stem in a construction which includes the noun, the verb *-li*, and *-nse:*

Noun	AP	+	*-li*	VMP	+	*-nse*		
tsiku	*li-*	+	*-li*	*lo-*	+	*nse*	=	*tsiku lili lonse*
'day'			'is'	'all'			=	'every day'

(Literally this sentence means 'the/a day it is all/every').

Ndimamwa tii wambiri tsiku lili lonse.
'I drink a lot of tea everyday.'

Taona mbalame ili yonse.
'We've seen every bird.'

Ndamva nyimbo ili yonse.
'I have heard every song.'

Again context will determine the exact meaning of the *-nse* structure. For example, the following sentences give *-nse* the meaning of 'any':

Tipite liti?	'When should we go?
Tsiku lili lonse ndi labwino.	'Any day is fine.'
Mukufuna kudya chiyani?	'What do you want to eat?
Chinthu chili chonse ndi chabwino.	'Anything is fine.'

The locative prefixes *pa-*, *ku-*, and *mu-* can have various meanings when they are joined to the *-nse* stem. For example:

Pasukulu pali ponse pali mphunzitsi wamkulu.
'At every school there's a headmaster.'

M'mudzi muli monse muli chitsime.
'In every village there's a well.'

When the locative form of *-nse* is duplicated, it means 'everywhere':

Ndimapita konsekonse pagalimoto.
'I go everywhere by car.'

When the locative forms are used without a preceding noun (*kuli konse*, *muli monse*, *pali ponse*), the expression will mean 'anywhere':

Tidzakhala pali ponse.
'We'll live/sit anywhere.'

Kuli konse ndi kwabwino.
'Anywhere is fine.'

EXERCISES

A. Substitute the following nouns into the model sentence making all necessary changes:

Example: model: *Ndaona duŵa lili lonse.*
'I've seen each/every flower.'
substitution: *nyumba*
new model: *Ndaona nyumba ili yonse.*
'I've seen every house.'

1. mtsikana
2. munda
3. njoka
4. dzina
5. kamwana
6. chipeŵa
7. mnzanga
8. mbalame
9. kapu
10. mphaka

B. Answer the following questions using the noun in parenthesis in its -*li* -*nse* form:

Example: *Mukufuna kuŵerenga chiyani? (buku)*
'What book do you want to read?'

Buku lili lonse ndi labwino.
'Any book is good.'

1. Mukufuna kugula chiyani? (ufa)
2. Mukufuna kudya chiyani? (chinthu)
3. Mukufuna kupita kuti? (ku-)
4. Mukufuna kupita liti? (nthaŵi)
5. Mukufuna kuvala chiyani? (deresi)
6. Mukufuna kuphika chiyani? (ndiwo)
7. Mukufuna kuimba chiyani? (nyimbo)
8. Mukufuna kubzala kuti? (munda)
9. Mukufuna kumwa chiyani? (moŵa)
10. Mukufuna kuona yani? (mphunzitsi)

EXERCISES

C. Answer the following questions with *iyayi* and a noun + *-li* + *-nse* phrase expressing 'each/every . . .'

Example: *Mukufuna kumva nyimbo ina?*
'Do you want to hear another song?'

Iyayi, ndamva nyimbo ili yonse kale.
'No, I have already heard every song.'

1. Kodi mukufuna kugula buku lina?
2. Kodi mukufuna kuloŵa m'sitolo ina?
3. Kodi mukufuna kukwera phiri lina?
4. Kodi mukufuna kugulitsa chipeŵa china?
5. Kodi mukufuna kukonza njinga ina?
6. Kodi mukufuna kuŵerenga phunziro lina?
7. Kodi mukufuna kupita kumudzi kwina?
8. Kodi mukufuna kulima munda wina?
9. Kodi mukufuna kudziŵa mphunzitsi wina?
10. Kodi mukufuna kugula chitsulo china?

13.4 SUMMARY EXERCISES

A. Answer the following questions with the appropriate form of the modifier *-nse*:

Example: *Kodi munagula maluŵawa?*
'Did you buy those flowers?'

Inde, ndinagula maluŵa onse.
'Yes, I bought all the flowers.'

1. Mudzaona ana awo?
2. Mungathe kudya zipatsozo?
3. Mukutikonda?
4. Atenga mankhwalaŵa?
5. Anatumiza kalatazi?
6. Mbalamezo zinadya chimanga chathu?
7. Zala zake zatupa?
8. Munamva nyimbozo?
9. Mudzalemba mainawo?
10. Munamanga maulalowo?

B. Change the nouns in the following sentences from one's expressing 'all' to one's expressing 'each' or 'every':

Example: *Ndinaimba nyimbo zonse.*
'I sang all the songs.'

Ndinaimba nyimbo ili yonse.
'I sang each song.'

1. Anatsegula zitseko zonse.
2. Tidzapita kutimidzi tonse.
3. Ndikudziŵa alimi onse.
4. Tiŵerenge maphunziro onse.
5. Anagulitsa nkhuku zonse.
6. Tidzakumba zitsime zonse.
7. Musaphike mazira onse.
8. Sindingathe kunyamula mbale zonse.
9. Anathandiza ana onse.
10. Alendowo akufuna kukwera mapiri onse m'Malaŵi.

C. Substitute the following nouns into the model sentences and make all necessary changes in agreement.

Example: model: *Ndaona banja lili lonse.*
'I have seen every family.'
substitution: *mwana*
new model: *Ndaona mwana ali yense.*
'I have seen every child.'

1. msewu
2. nkhokwe
3. dzina
4. sukulu
5. msika
6. chipatala
7. mphaka
8. duŵa
9. ukonde
10. njoka

D. Ask each other the question: *Mudzandichitira chiyani?* 'What will you do for me?' and provide an answer with the applied form of the following verbs.

Example: *-phika* *Ndidzakuphikira.* 'I will cook for you.'

1. -gulu
2. -imba
3. -peza
4. -panga
5. -manga
6. -tsegula
7. -lemba
8. -tenga
9. -kumba
10. -nyamula

13.5 GRAMMATICAL PATTERNS LEARNED

The applied form of the verb

'I'll bring a book for you.'

AP +	T/A +	OP +	verb root +	harmonic vowel +	applied suffix +	word final suffix	noun
Ndi-	*Ø*	*-ku-*	*-teng-*	*-e-*	*-r-*	*-a*	*buku*
				Ndikutengera buku.			

'What did you come for?'

AP +	T/A +	verb root +	harmonic vowel +	applied suffix +	word final suffix +	-nji
Mu-	*-na-*	*-dz-*	*-e-*	*-r-*	*-a-*	*-nji*
			Munadzeranji?			

'writing paper' (lit. 'paper for writing')

noun	VMP +	verb root +	harmonic vowel +	applied suffix +	-a	
pepala lo-		*-lemb-*	*-e-*	*-r-*	*-a*	*pepala lolembera*

Modifiers with *-nse*

'all the villages'

plural noun	VMP +	-nse	
midzi	*yo-*	*-nse*	*Midzi yonse*

'the whole day'

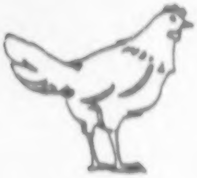
singular noun	VMP +	-nse	
tsiku	*lo-*	*-nse*	*Tsiku lonse*

'each/every year'

singular noun	AP +	-li	VMP +	-nse	
chaka	*chi-*	*-li*	*cho-*	*-nse*	*Chaka chili chonse*

'I go everywhere.'

AP +	T/A +	verb stem	VMP +	-nse +	VMP +	-nse
Ndi-	*-ma-*	*-pita-*	*ko-*	*-nse*	*-ko-*	*-nse*
			Ndimapita konsekonse.			



LESSON 13B

(PHUNZIRO LA KHUMI NDI CHITATU)

13.1 *Wapaulendo* *Ndi* *Kondakitala*
13.2 Vocabulary Notes
13.3 Usage Notes
    13.3.1 *Kuti* 'so/that'
    13.3.2 *Tsiku* *lanji*? 'What day?
13.4 Cultural Notes
    13.4.1 Months/years
    13.4.2 Bus Travel
13.5 Exercises
13.6 Supplementary Dialogue
13.7 Supplementary Reading
13.8 Proverb

LESSON 13B

(PHUNZIRO LA KHUMI NDI CHITATU)

13.1 WAPAULENDO NDI KONDAKITALA

Kondakitala: Tikuthândizéní bambo?

Wapaulendo: Eee, ndífuna kupítá ku Lilongwe?
(John) Bási ímáyéndá tsíkú lánji?

Kondakitala: Kuli bási zináyi tsíkú lílílonse.

John: Chábwino! Kodi pabásí ndi ndalámá zingáti?

Kondakitala: Múfuna kukwérá básí iti: yá ékesipulési kapená yá lókolo?

John: Ndífuna kukwérá básí yá ekesipulési.

Kondakitala: Bási yá lókolo ndi K3.48 ndipó yá ékesipulési ndi k4.10.

John: Bási yá ékesipulési pano ímafíká ntháŵí yánji?

Kondakitala: Pali básí ziŵíri. Yóyámba ímafíká pano ntháŵí yá éyiti koloko m'maŵá ndipo imanyamúká pakóta pásiti éyiti. Yáchíŵíri, yá másana pano yá masaná ímafíká pa kóta pásiti thu, imanyamúká paháfú pásiti thu.

John: Kodí ku Lilongwe básízí zímafíká ntháŵí yánji?

Kondakitala: Básí yóyámba ímafíká ku Lilongwe ntháŵí yá háfú pásiti thwélufu. Básí yáchíŵíri imafíká ntháŵí yá mádzulo, kóta pásiti séveni.

John: Koma ndikwéra yóyámba chifukwá síndífuna kukávútiká kúgóna ndikakáfíka usíku.

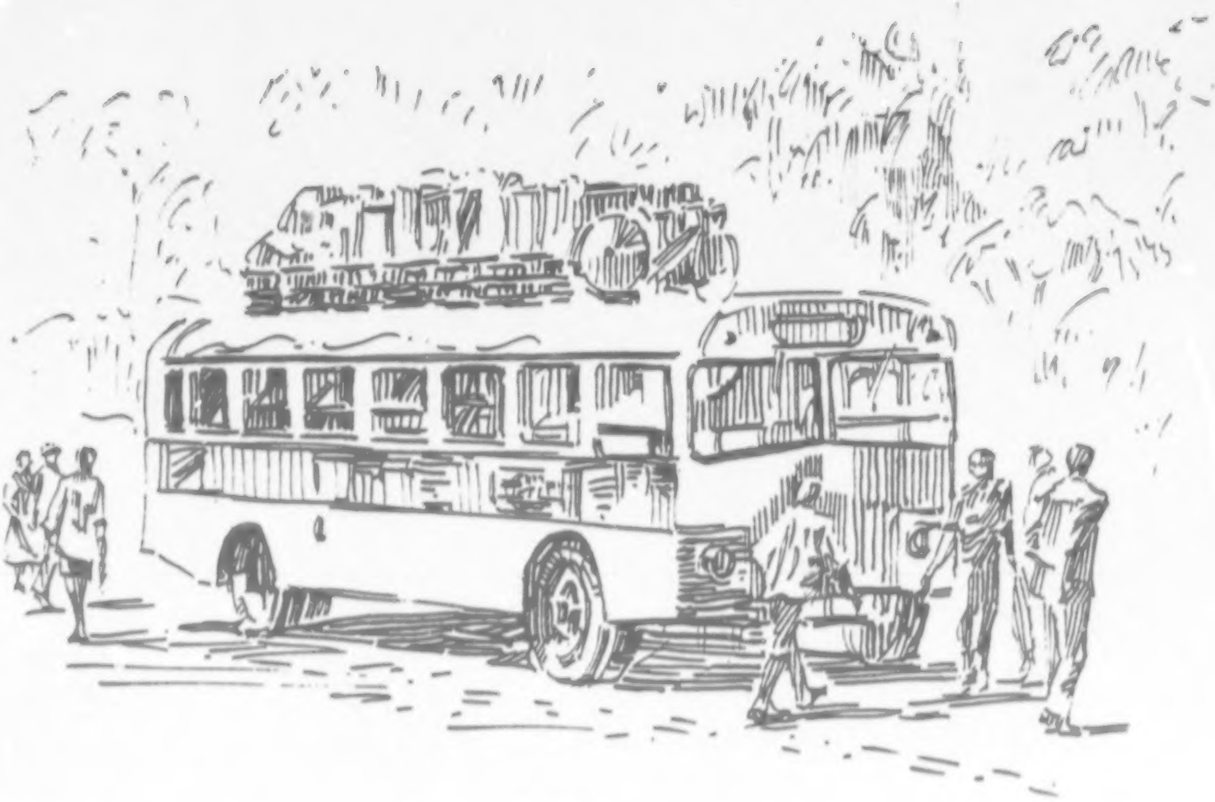
Kondakitala: Múndipátsé ndaláma kutí ndikudúlíréní lisítí lomwé múkwereré bási.

John: Ndaláma izi (K4.10)

Kondakitala: Básí íkabwera kondákitala wá básíyó mumupátsé lisítílí kutí akupátseni tíkiti.

John: Zíkomo kwámbíri.

Kondakitala: Pitani bwino.



BASI YA EKESIPULESI

13.2 VOCABULARY NOTES

wapaulendo	of/on/a journey	'passenger'
kondakitala	(Cl. 1a/2)	'conductor'
-*kwera*		'take/catch' (as a bus)
ekesipulesi		'express'
lokolo		'local'
-*nyamuka*		'depart'
-*vutika*		'be troubled'
lisiti	(9/10)	'receipt'
tikiti	(9/10)	'ticket'
kuti		'so that'
ndikudulireni		'I may sell you'
ndi/ku/dulire/di		'I/you/sell/to' (plural)
yomwe		'which'

13.3 USAGE NOTES

13.3.1 KUTI 'SO THAT'

kuti is a conjunction meaning 'so that/in order to'; it introduces a reason or explanation for the state or action mentioned in the first part of the sentence. For example:

> I came in order to see you. (I came so that I could see you.)

'I came' is the main action of the sentence and 'in order to see you' expresses the reason 'I came'. In English the infinitive will follow 'in order to' and a full sentence will follow 'so that'.

In Chicheŵa, *kuti* will be followed by a subjunctive verb:

kuti + AP + verb root + -*e*

Ndinabwera kuno kuti tionane.
'I came so that we may see each other.'

Adzandithandiza kuti ndithe ntchitoyi.
'He will help me so that I may finish this work.'

Mundipatse ndalama kuti ndikudulireni lisiti.
'Give me the money so that I may sell you a receipt.'

kuti may be omitted from the sentence without a loss in meaning (as long as the following verb remains in the subjunctive):

Anaphika (kuti) ndidye.
'He cooked so that I may eat.'

Ndimagwira ntchito (kuti) ndipeze ndalama.
'I work so that I may find money.'

13.3.2 TSIKU LANJI? 'WHAT DAY?'

liti? 'when' is the general question word for time:

Munapita liti? 'When did you go?'

To be more specific in inquiring about 'what particular day, month, year', the time expression can be followed by the question stem *-nji*:

tsiku + prefix + associative = *-nji*

Tsiku + *la-* + *-nji* = *tsiku lanji* 'What day?'

chaka + *cha-* + *-nji* = *chaka chanji* 'What year?'

In context:

Munafika mwezi wanji?
'What month did you arrive?'

Ndinafika mwezi watha.
'I arrived last month.'

Munayamba kugwira ntchito sabata lanji?
'What week did you begin to work?

Ndinayamba sabata lapitalo.
'I began a week ago.'

13.4 CULTURAL NOTES

3.4.1 'MONTHS/YEARS'

The months of the years are expressed in English, often a Cheŵaized English which adapts the names of the months to phonetic and orthographic characteristics of Chicheŵa:

Januwale
Febuluwale
Malichi
Epulo
Meyi
Juni

Julayi
Ogasiti
Sepitembala
Okutobala
Novembala
Disembala

Example: *Lero ndi (mwezi wa) Januwale.*
'Today is (the month of) January.'

Ndidzabwera (mwezi wa) Julayi.
'I'll come (the month of) July.'

Anafika (m') Meyi.
'He arrived (in) May.'

In the above examples, *mwezi wa* and *m'* are optional.

The year is also expressed in English, usually just in numerals:

Anabwera chaka cha 1967.
'He came (in) the year of 1967.'

Ndinabadwa chaka cha 1954.
'I was born (in) the year 1954.'

A full rendering of the date would be:

Lero ndi tsiku lachiŵiri pa folo, mwezi wa Malichi, chaka cha 1980.
-today-is-day-of-second-on-four-month-of-March-year-of-1980
(Today's Tuesday, March 4th, 1980.)

13.4.2 BUS TRAVEL

Buses are the most common mode of long-distance transportation within Malaŵi. There is bus service between towns located on the main roads. As the dialogue pointed out, there are both local and express buses. The local buses stop frequently at small towns and villages whereas the express buses stop at only the major urban centers. Therefore, there may be several hours' difference in how long a local bus trip to Lilongwe takes compared to one on an express bus. For the price and the time saved, the express bus is a bargain.

Bus receipts are bought in advance at the bus station. Some of the more popular routes actually may be sold out well before the departure time. Your receipt allows you to enter the bus. There you will receive a ticket from the conductor for your assigned seat for the ride.

13.5 EXERCISES

13.5.1 Answer the following questions about the text:

John Akupita kuti?

Akufuna kukwera basi iti?

Pabasi ya ekesipulesi ndi ndalama zingati?

Basi yoyamba imafika ku Zomba nthaŵi yanji?

Akufuna kukwera basi ya ekesipulesi iti, yoyamba kapena yachiŵiri?

Ndani akumpatsa tikiti?

Ask each other questions about the text:

Kodi . . .

Chifukwa chiyani . . .

Ndani . . .

. . . kuti?

13.5.2 . . . TSIKU LANJI? 'WHAT DAY?'

Practice asking and answering questions using a time expression followed by *-nji?: tsiku lanji?/sabata lanji?/mwezi wanji?/chaka chanji?*

1st student: Muna- ______________ tsiku lanji?

-badwa
-gwira ntchito
-fika ku Malaŵi
-konda
-pita kutchalitchi ('church')

2nd student: Ndina- ____________________.

13.5.3 . . . BASI ITI, YA EKESIPULESI KAPENA YA LOKOLO?

Practice asking and answering questions that ask 'which?' and give two choices?

Mufuna kukwera basi iti, ya ekesipulesi kapena ya lokolo?
'You want to catch which bus, the express or the local?'

Ndifuna kukwera basi ya lokolo.
'I want to catch the local bus.'

The answer *ya lokolo* is one of the two choices.

Continue asking questions in the pattern:

1st student: ______________ (noun) AP + -ti, _______________
kapena ________________

malaya
nyumba
munthu
-nga

-yamba
icho
-kulu
-ke

-chiŵiri
ichi
-ng'ono
etc.

2nd student: ____________________________.

13.5.4 . . . -NSE 'ALL'

Practice asking each other questions whose response will include 'all' (noun + VMP + *-nse*)

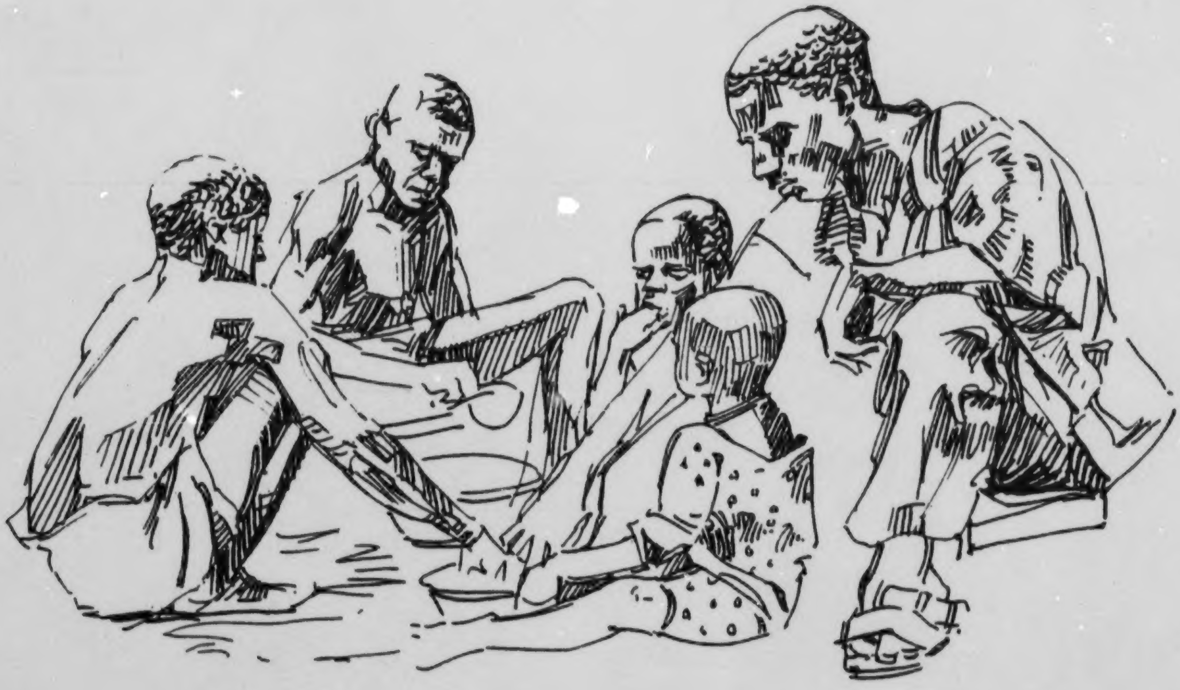
1st student: *Munagula chiyani?* 'What did you buy?'

2nd student: *Ndinagula zolembera zonse?*
'I bought all the pens.'

Continue:

1st student: ______________ / 2nd student: ________ ________ -nse.

-ona	anthu
-peza	ndalama
-imba	nyimbo
-iŵala	maina
etc.	etc.



AKUDYA

13.5.5 BUS TIMETABLE ZOMBA → LILONGWE

	LOKOLO		EKESIPULESI	
Zomba arr.	9:00 a.m.	3:30 p.m.	8:00 a.m.	2:15 p.m.
lv.	9:15	3:45	8:15	2:30
Kasupe arr.	9:45	4:15		3:00
lv.	10:00	4:30		3:15
Liwonde arr.	10:15	4:45		
lv.	10:30	5:00		
Balaka arr.	11:00	5:30		
lv.	11:15	5:45		
Nsipe arr.	11:45	6:15		
lv.	12:00	6:30		
Ntcheu arr.	12:15	6:45	9:45	4:30
lv.	12:30	7:00	10:00	4:45
Dedza arr.	1:30	8:00	11:00	5:45
lv.	1:45	8:15	11:15	6:00
Linthipe arr.	2:15	8:45		
lv.	2:30	9:00		
Nathenji arr.	3:00	9:30		
lv.	3:15	9:45		
Lilongwe arr.	3:30 p.m.	10:00 p.m.	12:30 p.m.	7:15 p.m.

Ask each other questions about the timetable:

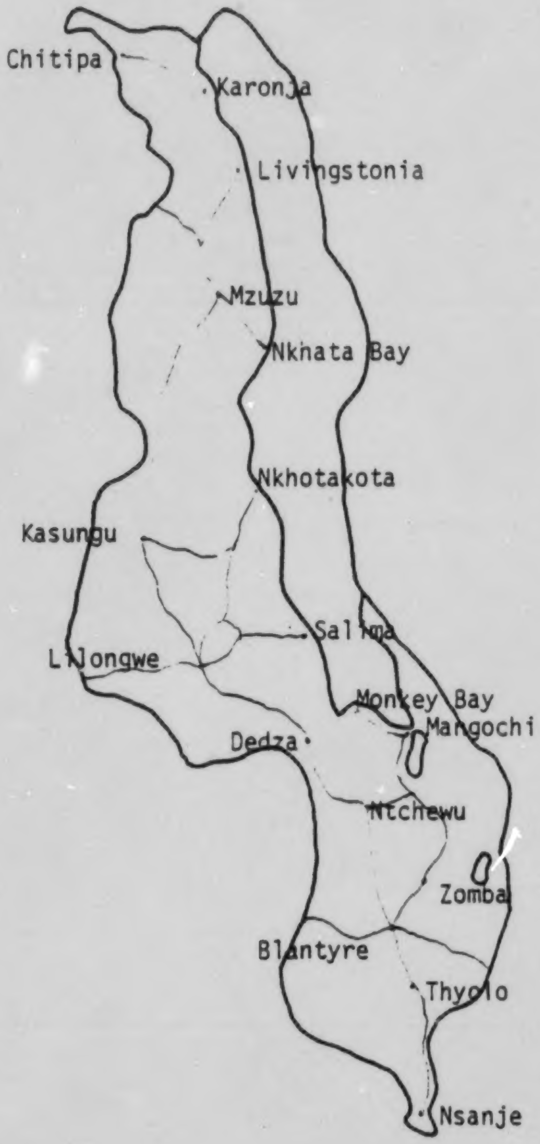
- ____________________ nthaŵi yanji?

  Basi ya lokolo yoyamba imafika pa Zomba nthaŵi yanji?

  Basi ya ekesipulesi yachiŵiri imanyamuka ku Ntchewu pa nthaŵi yanji?

- Kuchokera __________ mpaka __________ ndi maola angati?

Role play a conversation between a conductor and a passenger who wants information about a bus trip to a place listed in the timetable.


Chitipa
Karonja
Livingstonia
Mzuzu
Nkhata Bay
Nkhotakota
Kasungu
Salima
Lilongwe
Monkey Bay
Mangochi
Dedza
Ntchewu
Zomba
Blantyre
Thyolo
Nsanje

Plan a trip by bus to another town in Malaŵi. After determining where you want to visit, go to the local bus station and inquire about the timetable:

local/express

number of buses per day

duration (*maola angati?*)

times (*nthaŵi yanji*)

cost (*ndalama zingati?*)

Report to the class about your proprosed itinerary using a map and the schedule information you received.

13.6 SUPPLEMENTARY DIALOGUE

WOGULITSA NDI MLENDO M'NYUMBA YOGULITSA CHAKUDYA

Wogulitsa: Moni bambo!

Mlendo: Zikomo máyi.

Wogulitsa: Ndikuthándízéni?

Mlendo: Eee, ndikufúná chákúdya.

Wogulitsa: Chạ́bwịno. Ṯimagúlítsạ́ nsíma, mpúngá, sángweji, sikóno, ndi tii: wá mkáka ndí wópándá mkáka.

Mlendo: Kodí nsímá yaké ímakhála yópándá ndíwo?

Wogulitsa: Ndíwó zaḳé ŋdi nyama pamódzị ndí kábịchị; mpungánso ndi chimodzịmodzi. Koma nsíma ndi yósíyana mitengo chifukwá chá mbale.

Mlendo: Ndikufúná nsíma ndiyé tandíónetsání mbale záke.

Wogulitsa: Chạ́bwiṉo, mbale yáíkúlu tímachíta 35 tambala, yáíng'óno ndi 25 tambala.

Mlendo: Kodí madzí ákúmwá múmagulítsánso?

Wogulitsa: Íyayi, madzi ndi aulele.

Mlendo: Ndipátseni mbale yáíkúlu yá nsíma.

Wogulitsa: Muyámbé mwápéreká ndaláma zake.

Mlendo: Chábwino, ndaláma izi, kwayani.

Wogulitsa: Zíkomo, khalani apo. Tíkúbwẹretserani chákúdyácho. (Tíkubwéra ndi)

Mlendo: Chạ́bwiṉo, zịkomo kwámbíri, koma mufulumíré chifukwá básí yákhalá páng'ónó kunyámuka.

Wogulitsa: Musatáyé mtíma; ife záthu ntháŵí zonse ndi zachángu.

Vocabulary

-uza 'tell'
zomwe 'what'
sangweji 'sandwich'
sikono 'scones'
pamodzi 'together'
kabichi 'cabbage'
chimodzimodzi 'the same'
yosiyana mitengo 'different prices'
yo/siyana/mitengo
(prefix)/be different/prices
aulele 'free'
-pereka 'give'
kwayani 'take it'
tikubweretserani 'We will bring you'
ti/ku/bweretsera/ni
we/yo/bring for/(plural)
-fulumira 'hurry'
-taya mtima 'worry'
lose/heart
zachangu 'dilligently/speedily/promptly'

Answer the following questions about the text:

1. Amagulitsa chiyani m'nyumba yogulitsa chakudya?
2. Amagulitsa ndiwo zanji?
3. Mbale yaikulu ya nsima ndi ndalama zingati?
4. Madzi ndi ndalama zingati?
5. Kodi mlendo akufuna mbale yaing'ono?

Ask each other questions about the text:

Kodi . . . chiyani . . . ndani . . . -ngati . . . -ti . . .
kuti . . . chifukwa chiyani . . .

13.7 SUPPLEMENTARY READING

MTIMA WANGA UKULIRANJI? *	WHY IS MY HEART CRYING?
	By Aloysius E. Dziko
Mtima wanga ukuliranji?	Why is my heart crying?
Ndikulira kwathu!	I am crying for home!
Ndikulira mkazanga ndanasi,	I am crying for my wife and relatives!
Ndikulira abwenzi anga!	I am crying for my friends!
Ndikulira dzuŵa la kwathu!	I am crying for home sunshine!
Ndikulira nyanja ya kwathu!	I am crying for home lake!
Ndikulira magomo ndi mitengo yonse!	I am crying for hills and all trees!
Ndikulira agaga ndi kansomba kootcha!	I am crying for bran food and roasted fish!
Koposa ndikulira iwe, Mayi wanga, Malaŵi!	Above all I am crying for you, my mother, Malaŵi!
Ku Ulaya kuno maphunziro ndiwo!	Here in Europe there is learning!
Koma udzunguya nkosatha!	But loneliness is everlasting!

13.8 PROVERB

Discuss the meaning and imagery of the following proverb:

> Ukapeza ana a mfumu nakazinga maso a nkhono, kazinga nawo.
>
> 'When you find children of the chief frying snails' eyes, fry with them.'

This proverb is good advice for people to respect the customs and practices of others no matter how unusual they seem at first. In English we would say, 'Wnen in Rome, do as the Romans.'

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*This poem and the others in this book (with the exception of Mr. E.J. Chadza's poem Nyumba Ndine in Lesson 15B) are taken from Kumphala, a collection of poetry by students and faculty members at Chancellor College, University of Malaŵi. All of these poems appeared in Volume 1 No. 2 July, 1977 and were translated into English by G.M. Bulirani.

LESSON 14A

(PHUNZIRO LA KHUMI NDI CHINAYI)

GRAMMAR

14.1 NEW VOCABULARY
14.2 COMPARISONS WITH MODIFIERS
- 14.2.1 DIFFERENT FROM/THE SAME AS
- 14.2.2 COMPARATIVES: 'MORE__THAN'/____-ER THAN'
- 14.2.3 SUPERLATIVES: 'THE MOST__'/THE __EST'

14.3 THE RECIPROCAL VERB SUFFIX -AN-
14.4 REFLEXIVE VERB PREFIX -DZI-
14.5 SUMMARY EXERCISES
14.6 GRAMMATICAL PATTERNS LEARNED

LESSON 14 A

(PHUNZIRO LA KHUMI NDI CHINAYI)

14.1 NEW VOCABULARY

CLASS 5

tsitsi	'hair'

CLASSES 5/6

deresi/maderesi	'dress/dresses'

CLASSES 9/10

nsalu	'cloth/types of cloth'
galasi	'mirror/mirrors'

VERBS

-kongola	'be beautiful'
-siyana	'be different'
-fanana	'be similar'
-fulumira	'be fast'
-lemera	'be heavy/rich'
-kondweretsa	'be interesting'
-dula	'be expensive'
-posa	'excell'
-pambana	'surpass'
-nenepa	'be fat'
-lankhulana	'talk together'
-menya	'hit'
-menyana	'hit each other'
-thandizana	'help each other'

-pha	'kill'
-phana	'kill each other'
-vutana	'quarrel'
-cheka	'cut'
-pweteka	'hurt'
-onana	'see each other'
-dziŵana	'know each other'
-kondana	'like each other'
-mverana	'listen to each other'
-mvana	'understand each other'
-patsana	'give each other'

VERB AFFIXES

-na-	'reciprocal (each other/together)
-dzi-	'reflexive (-self/-selves)

PARTICLES

monga	'like/as'
ngati	'like/as'

OTHER

ndekha	'myself' (alone)

14.2 COMPARISONS WITH MODIFIERS

In English, the form of the modifier may change in making a comparison ('big, bigger, biggest'), but modifiers do not change form in Chicheŵa. A comparison can be made simply through context or through a different sentence structure to indicate that something is 'the same as something else', 'different from something else', 'as big as', 'bigger', or even 'the biggest.'

14.2.1 DIFFERENT FROM/THE SAME AS

A very general comparison can be to say that something is 'different from' something else. In this construction the verb stem -*siyana* 'be different' and the particle *ndi* 'with/from' are used to convey the idea of 'be different from'. -*siyana* will take the verbal modifier prefix of the noun that is compared:

Example: *Mtengo wa nsaluyi ndi wosiyana ndi mtengo wa nsaluyo.*
'The price of this cloth is different from the price of that cloth.'

In the above example, 'price' *mtengo* is being compared (not 'cloth' *nsalu*) and so -*siyana* agrees with it. It is the price which is different, not the cloth.

Other examples:

Nyumba yanga ndi yosiyana ndi (nyumba) yako.
'My house is different from yours.'

Zovala izi ndi zosiyana ndi zovala izo.
'These clothes are different from those clothes.'

In the second part of this comparison, the object or person being compared need not be repeated. In the example, *Ntchito yanga ndi yosiyana ndi ntchito yako*, 'My work is different from your work' the noun *ntchito* is optional before *yako* since *ntchito* is already mentioned at the beginning of the sentence.

Similarly, one can simply say that something is the 'same as' something else. The verb stem -*fanana ndi* 'be similar to' will take the verbal modifier prefix:

Chipinda ichi ndi chofanana ndi (chipinda) icho.
'This room is the same as that (room).'

Dzina lake ndi lofanana ndi langa.
'His name is the same as mine.'

Aphunzitsi anu ndi ofanana ndi anga.
'Your teachers are the same as mine.'

Another equality comparison is equivalent to 'as. . . .as' in English ('as big as', 'as much time as'). After the initial clause (which states 'something is something') will come either *ngati*, *monga*, *kufanana*, all of which means 'like or 'as' and then the person or object compared:

Sentence	+	*ngati* *monga* *kufanana ndi*	+	person/ object

Example: *Mwalawu ndi wolemera ngati uwo.*
'This rock is as heavy as that (one).

Ndinu woipa monga iye.
'You are as bad as he (is).

Ali ndi ndalama kufanana nane.
'He has as much money as me.'

EXERCISES:

A. Substitute the following nouns into the model sentence, making all necessary changes in agreement:

Example:

Model: *Nyumba yanga ndi yosiyana ndi yanu.*
'My house is different from yours.'

Substitution: *Banja*

New Model: *Banja langa ndi losiyana ndi lanu.*
'My family is different from yours.'

1. nyimbo
2. dziko
3. maina
4. chithunzi
5. sukulu
6. anzanga
7. tikapu
8. ntchito
9. munda
10. buku

B. Substitute the following nouns into the model question making all necessary changes in agreement. Then answer the question with '*Iyayi*' and say that the two items are 'the same'.

Example:

Model: *Kodi chipeŵacho ndi chosiyana ndi chipeŵachi?*
'Is that hat different from this hat?'

Substitution: *ndiwo*

New Model: *Kodi ndiwozo ndi zosiyana ndi ndiwozi?*
'Is that relish different from this one?'

Answer: *Iyayi, ndiwozo ndi zofanana ndi ndiwozi.*
'No, that relish is the same as this relish.'

1. deresi
2. mphika
3. ukonde
4. fodya
5. nsalu
6. chimanga
7. tebulo
8. maluŵa
9. phunziro
10. malaya

C. Combine the following pairs of sentences in an equality comparison using *ngati*, *monga*, or *kufanana*:

Example: *Mtsikanayu ndi wokongola. Chemwali wake ndi wokongola.*
Mtsikanayu ndi wokongola ngati chemwali wake.
'This girl is as beautiful as his sister.'

1. Galimotoyo ndi yaikulu. Galimotoyi ndi yaikulu.
2. Mudziwu ndi waung'ono. Mudziwo ndi waung'ono.
3. Ndili ndi ndalama. Muli ndi ndalama.
4. Kuphiriko ndi kutali. Kunyanjako ndi kutali.
5. Ana anga ndi ochuluka. Ana anu ndi ochuluka.
6. Chimanga changa ndi chachitali. Chimanga chawo ndi chachitali.
7. Njingayi ndi yachabe. Njingayo ndi yachabe.
8. Ndiye wolemera. Ndinu wolemera.
9. Chaka chino ndi chabwino. Chaka chatha chinali chabwino.
10. Ng'ombezo ndi zochepa. Nkhukuzo ndi zochepa.

14.2.2 COMPARATIVES MORE_THAN'/'__ER THAN'

Chicheŵa also has a comparative construction which not only compares, but indicates one object or person in the equation as 'more' then the other. This construction uses the verbs _kuposa_ or _kupambana_ which means 'to excell/surpass'; saying that something is 'big to surpass' something else is another way of stating that it is 'bigger'.

The comparative construction consists of a full sentence (with a modifier or noun) followed by _kuposa_ or _kupambana_, and a reduced sentence:

sentence + _kuposa_ + reduced sentence
kupambana

Nyumba	*yanga*	*ndi*	*yaikulu*	*kuposa*	*nyumba yanu (ndi yaikulu) =*
'house'	'my'	'is'	'big'	'to excell'	'house your'

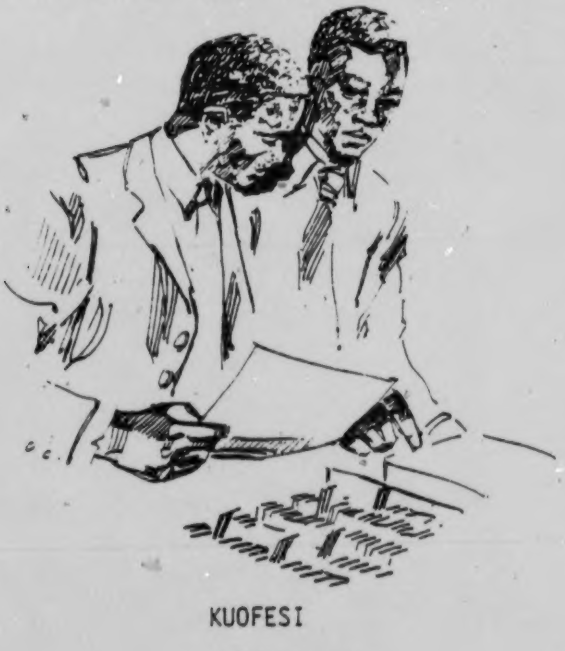
'My house is bigger than yours.'

Note that the infinitive forms of _kuposa_ and _kumpambana_ are used and therefore do not take an AP.

Other examples:

Malaya anga ndi okongola kupambana ake.
'My shirt is more beautiful than his.'

Buku langa ndi lokondweretsa kuposa la Joni.
'My book is more interesting than John's.'



KUOFESI

EXERCISES

A. Make the following substitutions in the model sentence, making all necessary agreement changes:

Example:

Model: *Njinga yake ndi yatsopano kupambana njinga yanu.*
'His bike is newer than yours.'

Substitution: *Yodula*

New Model: *Njinga yake ndi yodula kupambana njinga yanu.*
'His bike is more expensive than yours.'

1. -lemera
2. -bwino
3. -kongola
4. -fulumira
5. -kulu
6. -fupi
7. -tali
8. -ng'ono
9. -ipa
10. -tsopano

B. Make comparative sentences using the words provided in parenthesis: (*Njinga yanu . . .yanga . .) - Njinga yanu ndi yabwino kuposa yanga.*
'Your bike is better than mine.'

Example:

1. (Ntochizi . . .-dula . . .ntochizo)
2. (Dzina lake . . .-tali . . .dzina lanu)
3. (Abale anu . . .-chuluka . . .abale anga)
4. (Masambawa . . .-chepa . . .masambawo)
5. (Maŵa . . . .-bwino. . . . dzulo)
6. (Blantyre . . .-kulu . . .Zomba)
7. (Chizungu . . .-vuta . . .Chicheŵa)
8. (Abambo ake . . .-kalamba . . .abambo athu)
9. (Denguli . . .-dula . . .dengulo.)
10. (Cholemberacho . . .-tsopano . . .ichi)

C. Answer the following questions with *Iyayi* and a different modifier to express a comparative relationship:

Example: *Kodi nyumba yake ndi yaikulu kuposa yanu?*
'Is his house bigger than yours?'

Iyayi, nyumba yake ndi yaing'ono kuposa yanga.
'No, his house is smaller than mine.'

1. Kodi ali ndi mipando yochepa kupambana ife?
2. Kodi m'nyanja umo muli nsomba zochuluka kuposa m'nyanja muja?
3. Kwathu ndi kutali kuposa kwanu?
4. Kodi zovala zawo ndi zabwino kuposa zathu?
5. Kodi Bob ndi wamtali kuposa Paul?
6. Kodi kuimba kwanga ndi koipa kuposa kwanu?
7. Kodi muli ndi ndalama zochepa kuposa mchimwene wanu?
8. Kodi buku lili ndi latsopano kuposa ilo?
9. Kodi cholembera icho ndi chaching'ono kuposa ichi?
10. Kodi kulankhula kwake ndi kwabwino kuposa kwanga?

14.2.3 SUPERLATIVES: THE MOST___'/'THE _____EST'

In making a superlative statement, you are saying that something 'excells' or 'surpasses' all, everything: it is 'the biggest' or 'the most interesting'. The superlative construction has a form similar to the comparative one with a sentence followed by *kuposa* or *kupambana* and a reduced sentence.

Sentence (with noun or modifier)	*kuposa* *Kupambana*	reduced sentence (VMP + -*nse*)

Chipindachi ndi chaching'ono kupambana zonse. 'This is the smallest room.'
-room-this-is-small- to excell- all-

(literally: this room is small to excell all rooms that are small).

Zonse is in agreement with the implied noun (*zipinda*) *zonse*.

Other examples:

Munthuyu ndi wonenepa kupambana onse. 'This person is the fattest.'
-man-this-is-old-to surpass-all-

Nsombayi ndi yodula kuposa zonse. 'This fish is the most expensive.'
-fish-this-is-expensive-to excell-all-

When comparing the quantity of something (ex. 'more money'), the noun takes the place of the modifier in both the comparative and superlative constructions:

noun + *kuposa*
kupambana

Ndili ndi ndalama kuposa inu.
'I have more money than you.'

Nyumba yanga ili ndi zitseko zochuluka kupambana nyumba yanu.
'My house has more doors than your house.'

EXERCISES

A. Substitute the following modifiers into the model sentence, making all necessary changes in agreement:

Example:

Model:	*Munthuyo ndi wokalamba kupambana onse.* 'That person is the oldest.'
Substitution:	*-tali*
New Model:	*Munthuyo ndi wamtali kupambana onse.* 'That person is the tallest.'

1. -fupi
2. -ipa
3. -nenepa
4. -kongola
5. -kulu
6. -bwino
7. -ng'ono
8. -a nzeru
9. -lemera
10. -a ulemu

B. Answer the following questions:

Example: *M'Malaŵi tawuni yaikulu kuposa onse ndi liti?*
'Which is the biggest town in Malaŵi?'

Blantyre ndi tawuni yaikulu kuposa onse.
'Blantyre is the biggest town.'

1. M'Malaŵi phiri lalitali kuposa onse ndi liti?
2. M'kalasimu wophunzira wokalamba kupambana onse ndi uti?
3. M'dziko la pansi munthu wolemera kuposa onse ndi uti?
4. M'Malaŵi nyanja yaikulu kupambana zonse ndi iti?
5. M'kalasimu wophunzira wa nzeru kuposa onse ndi uti?
6. Chovala cha yani ndi chokongola kupambana zonse?
7. Chakudya chabwino kuposa zonse ndi chiti?
8. Dziko lalikulu kuposa onse ndi liti?
9. Mphunzitsi wokongola kupambana onse ndi uti?
10. Tsitsi lalitali kuposa onse ndi la yani?

C. Make true and false statements in the superlative about the classroom environment or about any information. If the statement is true, say Inde. If it is false, say Iyayi, and correct it.

Example: *Joni ndi wamtali kuposa onse.*
Inde.
'John is the tallest (person).'
'Yes.'

Iyayi, Mark ndi wamtali kuposa onse.
'No, Mark is the tallest.'

Zomba ndi phiri lalitali kuposa onse m'Malaŵi.
'Zomba is the tallest mountain in Malaŵi.'

Iyayi, Mulanje ndi phiri lalitali kuposa onse m'Malaŵi.
'No, Mulanje is the tallest mountain in Malaŵi?'

14.3 THE RECIPROCAL VERB SUFFIX -AN-

The verbal suffix -*an*- expresses the idea of reciprocity; that is, action conveyed by the verb is either done by the plural subjects 'together' or by a single subject 'to someone else'. In an earlier lesson we learned a verb with the reciprocal suffix -*an*-:

tidzaonana 'we'll see each other again' (-*ona* 'see'; -*onana* 'see each other')

Follow these two rules in using the reciprocal suffix:

1) When the subject is plural and is both the agent of the action and the patient (both the subject and the object), then the reciprocal verb on its own can stand as a complete sentence. That is, since the subject is also the object of the action, no object prefix is possible and no noun can follow the verb as an object.

Example:

-*lankhula*	'talk'	*Tilankhulana.*	'We will talk together/to each other.'
-*thandiza*	'help'	*Timathandizana.*	'We usually help each other.'
-*menya*	'hit'	*Anamenyana.*	'They hit each other.'
-*pha*	'kill'	*Agalu aakulu anaphana.*	'Those big dogs killed each other.'

2) When the subject is singular and is only the agent of the action which is done to some other patient, then the verb must be followed by either *ndi* 'with' (or *na*) and the patient of the action:

Ndilankhulana naye. 'I talked together with him.'

If the reference of 'we' to 'I' and 'him' is clear, this sentence is interchangeable with *Tilankhulana* 'we talked together.'

Mwamunayu anavutana ndi mkazi wake.
'This man quarrels together with his wife.'

EXERCISE

A. Form a new sentence which combines the sense of the following pairs of sentences. Use a reciprocal verb:

Example:

Ndikukudziŵani. *Mukundidziŵa.* - *Tikudziŵana.*
'I know you.' 'You know me.' 'We know each other.'

1. Ndinakumenyani. Munandimenya.
2. Anamulankhula. Munamulankhula.
3. Ndikukukondani. Mukundikonda.
4. Ndidzakuonani. Mudzandiona.
5. Ndikumverani. Mundimvera.
6. Ndinakumvani. Munandimva.
7. Amakuvuta. Mumamuvuta.
8. Akuthandizani. Mumuthandiza.
9. Ndinakupatsani mphatso. Munandipatsa mphatso.
10. Anamudziŵa. Anamudziŵa.

B. Answer the following questions with the reciprocal form of the verb:

Example: *Kodi mukukonda Mary?* *Inde, tikukondana.*
'Do you like Mary?' - 'Yes, we like each other.'

1. Kodi mukudziŵa munthuyo?
2. Kodi anathandiza mchimwene wake?
3. Kodi munamenya mwanayo?
4. Kodi adzapha njokayo?
5. Kodi mudzaona NaBanda?

C. Make true and false statements with the reciprocal form of verbs about the classroom environment or shared information. If the statement is true, say _Inde_ or _Eee_; if the statement is false, say _Iyayi_ and correct it.

Example: *Mphunzitsi wathu ndi Bob akudziŵana.*
'Our teacher and Bob know each other.
Inde 'Yes'

Iyayi, sakudziŵana.
'No they don't know each other.'

Abwenzi abwino amamenyana.
'Good friends usually hit each other.'

Iyayi abwenzi abwino samenyana.
'No, good friends usually don't hit each other.'

D. Form a new sentence which combines the sense of the following pairs of sentences. Use a reciprocal verb with a singular subject that is followed by *ndi* 'with' or *na*- and the patient of the action:

Example:

Ndinagwira ntchito.	*Munagwira ntchito.*	- *Ndinagwirana ntchito nanu.*
'I worked.'	'You worked.'	'I worked together with you.'

1. Munadya. Tinadya.
2. Ndidzalankhula. Adzalankhula.
3. Amavutana. Ndimavutana.
4. Tidikira. Mudikira.
5. Akuyenda. Tikuyenda.

14.4 REFLEXIVE VERB PREFIX

Reflexive verbs indicate an action that returns to the subject (i.e. to oneself; in fact, the subject and the object are one and the same. In English, we would say 'I hurt myself.' with I and myself being the same person. This -self is different from the one expressed by *ndekha* which indicates something that was done 'alone':

Ndinapita ndekha kumsonkhano.
'I went to the meeting myself. (alone)

The reflexive verb is formed by placing the -*dzi*- prefix between the T/A prefix (if there is one) and the verb stem. In fact this -*dzi*- prefix is an object prefix and occurs in the same position as any other object prefix:

AP	+	T/A	+	DZI	+	verb stem	
Ndi		*na*		*dzi*		*pweteka*	= *Ndinadzipweteka.*
'I'		'past'		'myself'		'hurt'	'I hurt myself.'

Compare:

ndi	+	*na*	+	*m*	+	*pweteka*	= *Ndinampweteka*
'I'		'past'		'him/her'		'hurt'	'I hurt him/her.'

Other examples:

-*pha*	'kill'	*Adzadzipha.*	'He will kill himself.'
-*cheka*	'cut'	*Mwadzicheka.*	'You've cut yourself.'
-*menya*	'hit'	*Anadzimenya.*	'He hit himself.'

Note: -*samba* 'wash oneself' is inherently reflexive and therefore does not take the -*dzi*- prefix:

Tinasamba dzulo. 'We washed ourselves yesterday.'

Note: This has a different meaning from the reciprocal form *tinasambana dzulo.* 'We washed each other yesterday'.)

EXERCISES

A. Change the following verbs into reflexive forms by inserting the -*dzi*- prefix:

Example: *Apha.* -*Adzipha.* 'He'll kill himself.'

1. Tapweteka.
2. Mwamenya.
3. Ndacheka pamwendo.
4. Tiona.
5. Anamenya.
6. Ndimathandiza.
7. Analembera kalata.
8. Ndinapatsa njinga.
9. Anaona m'madzimo.
10. Musacheke ndi mpeniwo.

B. Answer the following questions with the reflexive form of the verb:

Example: *Anapha yani?* 'Whom did he kill' *Anadzipha.* 'He killed himself.'

1. Munamenya yani?
2. Mwadzicheka pati? (pachala)
3. Ndani anadzipha? (mphunzitsi wakaleyo)
4. Wapweteka yani?
5. Mwaona pagalasi yani?
6. Mwadzimenya pati? (pamutu)
7. Ndani amakuthandizani?
8. Anapatsa bukulo yani?
9. Mudzalembera kalata yani?
10. Mudzadziona pati? (pagalasi)

14.5 SUMMARY EXERCISES

A. Substitute the following nouns into the model sentence:

Example:

Model: *Ndapeza chipinda chabwino kuposa zonse.*
'I've found the best room.'

Substitution: *munda*

New Model: *Ndapeza munda wabwino kuposa yonse.*
'I've found the best field.'

1. sitolo
2. ufa
3. mphunzitsi
4. nsapato
5. dengu
6. chipatala
7. nyama
8. sing'anga
9. msewu
10. malaya

B. Using the vocabulary provided in parenthesis, make sentences expressing equality comparisons:

Example: *(buku ili / -kondweretsa / ilo)*
Buku ili ndi lokondweretsa ngati ilo.
'This book is as interesting as that one.'

1. (Mpando uwo / -dula / mpando uwu)
2. (nyanja iyo / -kongola / nyanja iyi)
3. (Munthu uyu / -a ulemu / munthu yuo)
4. (tebulo langa / -lemera / lanu)
5. (mwezi uno / -tali / mwezi watha)
6. (Tikapu ito / -chuluka / iti)
7. (Abambo anga / -kalamba / abambo anu)
8. (Mwana wake / -a nzeru / wanga)
9. (Chingwe ichi / -fupi / chingwe icho)
10. (Ufa uwo / -bwino / uwu)

C. Repeat the preceeding exercise, this time making comparisons of contrast ('more ________ than', ' ________-er than')

Example: *(buku ili / -kondŵeretsa / ilo)*
Buku ili ndi lokondŵeretsa kuposa ilo.
'This book is more interesting than that one.'

D. Answer the following questions with the expressions in parenthesis:

Example: *Anacheka yani? (-dzi-)* - *Anadzicheka.*
'Whom did he cut?' 'He cut himself.'

1. Munachita chiyani? (-vutana)
2. Munalankhulana ndi yani? (mnzanga)
3. Anyamata aŵiriwo akuchita chiyani? (-menya)
4. Munaona yani pagalasi? (-dzi-)
5. Munadzicheka pati? (pamwendo)
6. Ndani anaphana? (achimwene aŵiri)
7. Munalemberana chiyani? (kalata zazitali)
8. Ana anu akuchita chiyani? (-samba)
9. Ophunzira ndi aphunzitsi amachita chiyani? (-mverana)
10. Kodi mukudziŵa munthu uyo? (-an-)

14.6 GRAMMATICAL PATTERNS LEARNED

Comparisons with Modifiers

'Different from/the same as.'
'This tool is the same as that one.'
'This shirt is different from that one.'

Noun	demonstrative	verb	VMP +	-fanana -siyana	ndi	demons.	
Chitsulo	ichi	ndi	cho-	-fanana	ndi	icho	Chitsulo ichi ndi chofanana ndi icho.
Malaya	awa	ndi	o-	-siyana	ndi	awo	Malaya awa ndi osiyana ndi awo.

'Equality Comparison'

'My chair is as heavy as yours.'

'He has more money than me.'

SENTENCE	ngati monga kufanana ndi	REDUCED SENTENCE
Mpando wanga ndi wolemera	ngati	wanu.
Ali ndi ndalama zambiri	monga	ine.

'Comparatives'

'Chichewa is more interesting than English.'

SENTENCE	kuposa kupambana	REDUCED SENTENCE
Chichewa ndi chokondweretsa	kuposa	Chingelezi

'Superlatives'

'He was the oldest person.'

SENTENCE	kuposa kupambana	REDUCED SENTENCE (VMP + -nse)		
Anali munthu wokalamba	kupambana	o-	-nse	Anali munthu wokalamba kupambana onse.

Reciprocal Verb Suffix -an-

'We are talking together.'

'I am talking with Jim.'

AP + T/A + verb root + -an- + -a (ndi + Patient)						
Ti-	-ku-	-lankhul-	-an-	-a	Ø	Tikulankhulana
Ndi-	-ku-	-lankhul-	-an-	-a	ndi Jim	Ndikulankhulana ndi Jim.

Reflexive Verb Prefix -dzi-

'I hurt myself'.

AP + T/A -dzi- +verb root +vowel suffix					
Ndi-	-na-	-dzi-	-pwetek-	-a	Ndinadzipweteka

LESSON 14B

(PHUNZIRO LA KHUMI NDI CHINAYI)

COMMUNICATION/CULTURE

14.1 *Mwezi ndi Akazi Ake Aŵiri*
14.2 Vocabulary Notes
14.3 Usage Notes
  14.3.1 *Mwezi Ali Ndi Akazi Aŵiri*
  14.3.2 *Ya Kumadzulo* 'evening star'
  14.3.3 *Kumwamba* 'sky'
14.4 Cultural Notes
14.5 Exercises
14.6 Supplementary Reading
14.7 Poem

LESSON 14 B

(PHUNZIRO LA KHUMI NDI CHINAYI)

14.1 MWEZI NDI AKAZI AKE AŴIRI

Mwezi ali ndi akazi aŵiri, nyenyezi ya kumadzulo ndi nyenyezi ya kum'maŵa. Anakwatira nyenyezi ya kumadzulo poyamba pamene iye anali mnyamata, ndipo ndiye mkazi wake wamkulu. Tikayerekeza kumwamba ngati mudzi wa mwezi, ndiye kuti nyumba ya mkazi wakeyo ili mbali ya kumadzulo, yozunguliridwa ndi nyumba za ana ake akazi ndi ana awo. Nyenyezi ya kum'maŵa ndi mkazi wamng'ono ndipo amakhala kumwambako mbali ya kum'maŵa.

Nyenyezi ya kumadzulo ndiye mkazi wa mwezi wa pamtima. Ndiwolimbikira ntchito ndi wa ulemu ndipo pamene akukhala naye amapatsa mwamuna wakeyo zakudya ndi zakumwa kaŵirikaŵiri. Koma nyenyezi ya kum'maŵa ndi mkazi wa nsanje. Salankhula ndi nyenyezi ya kumadzulo, ndipo pamene mwezi ubwera kudzalankhula naye amakana kumuphikira chakudya, ndipo mwezi amakagona asandye kanthu. Ichi ndi chifukwa chake mwezi amaoneka waukulu ndi wa moyo wabwino pamene atuluka kuchokera kumadzulo ndipo ndi chifukwa chake amaoneka woonda ndi wa matenda pamene atuluka kuchokera kum'maŵa.

--translated, 'The Moon Has Two Wives' from Mbona and other Stories,
Schoffeleers and Roscoe*

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* We are grateful to Prof. J.M. Schoffeleers and Prof. A.A. Roscoe for permission to use their English versions of some popular Malaŵian myths, folktales, and legends. These stories will appear in a book entitled Mbona and Other Stories, Cambridge University Press, 1981 (expected publication date).

14.2 VOCABULARY NOTES

nyenyezi (9/10) 'star'

ya kumadzulo '(of) the evening'
of-to-the west

ya kum'maŵa '(of) the morning'
of-to-the east

poyamba 'first'

pamene 'when'

Tikayerekeza 'If we picture/suppose'

ti/ka/yerekeza

we-if-picture

-*oneka* 'be visible'

moyo (3/4) 'life'

kumwamba '(to) the sky'
to-above

mbali (9/10) 'side'

yozunguliridwa 'surrounded'

wa pamtima 'favorite'
of-at-the heart

kaŵirikaŵiri 'often'

nsanje (9/10) 'jealousy'

-*kana* 'refuse'

-*phikira* 'cook for'

-*onda* 'be thin'

14.3 USAGE NOTES

14.3.1 MWEZI ALI NDI AKAZI AŴIRI

You learned *mwezi* 'month/moon' as a Class 3 noun which has *u*- as its agreement prefix, but in this text, the agreement prefix for *mwezi* (and the Class 9/10 noun *nyenyezi* 'star/stars') is the Class 1 prefix *a*-. The reason for this is that *Mwezi* is personified as a man and *Nyenyezi ya kumadzulo* and *Nyenyezi ya kum'maŵa* are personified as his two wives. Since Class 1 is a 'people' class, its agreement prefix *a*- is used by these personified nouns.

14.3.2 YA KUMADZULO 'EVENING STAR'

Madzulo itself means 'afternoon/evening', but when it is preceded by the locative AP *ku*, the expression *kumadzulo* means '(to) the west' (the place where the sun is in the afternoon and evening). The entire phrase *nyenyezi ya kumadzulo* refers to the 'star of the west' or as we call it, 'the evening star'.

Similarly *m'maŵa* means 'morning' and with the locative *ku* AP, it means '(to)the east' *kum'maŵa* (the location of the sun in the morning). *Nyenyezi ya kumadzulo* then means 'star of the east' or 'morning star'.

The expressions for the other directions, north and south, are respectively *kumpoto* 'to the north' and *kumwera* 'to the south'.

14.3.3 KUMWAMBA 'SKY'

Mwamba itself means 'top/above' and with the locative AP *ku*, the expression *kumwamba* refers to 'the sky', that which is 'above'. A related expression *dziko la kumwamba* means 'heaven' (lit. 'land of the sky').

14.4 CULTURAL NOTES

Mwezi ndi Akazi Ake Aŵiri ('The Moon and His Two Wives') is one of many Cheŵa myths. The bulk of these myths are concerned with providing fanciful explanations for natural phenomenon, such as the movement of the heavens, the cause of disease, or the origin of geographical features such as a lake. The myth *Mwezi ndi Akazi ake Aŵiri* seeks to 'explain' the reason for the contrasting appearance of the moon when it is in the west and when it is in the east. Some of the myths included in this book are:

Chiyambi Cha Nyanja Ya Chilwa 'The Origin of Lake Chilwa'

Mnene Khate Linabwerera Padziko La Pansi 'How Leprosy Came Into the World'

Chifukwa Chimene Nkhanga Ili Ndi Tsitsi Pamutu Pake
'Why the Guinea Fowl Has Hair on Its Head'

The Cheŵa also have legends which are quasi-historical in nature.

One such legend is *Chiyambi Cha Nyau* ('The Origin of the Nyau (Mask Society)') which explains the origin of a society which still exists in Malaŵi. And there are also the famous *Mbona* stories about the young, Christ-like figure whose exploits formed the basis of the founding of the rain shrines in Malaŵi.

Folktales are another aspect of Cheŵa oral literature. Rather than being concerned with cosmology or historical events and people, Cheŵa folktales feature common people whose stories are told to educate people in correct behavior in society. One folktale you'll read is *Mnyamata ndi Ng'ona* 'The Boy and The Crocodile' which explains what happened to a boy who married a greedy wife. Animals appear prominently in many folktales with the wise hare *kalulu* getting the best of everyone including the slow-witted hyena *fisi*. A folktale that is included here *Kalulu ndi Mlimi* 'The Hare and the Farmer' tells how the hare once again escapes responsibility for his misdeeds.

14.5 EXERCISES

14.5.1 Answer the following questions about the text and then ask each other some of your own:

1. Ndani ali ndi akazi aŵiri?
2. Anakwatira poyamba mkazi uti?
3. Wa pamtima ndi mkazi uti?
4. Chifukwa chiyani nyenyezi ya kum'maŵa ndi mkazi wa nsanje?
5. Mwezi umaoneka woonda kuti?

14.5.2 Comparisons of Equality modifier + *monga* / *ngati* / *kufanana ndi* 'as..as'

Compare two things or people by saying that they are equal in some manner. One student will show or name two items that are equivalent in some way: the second student must make a comparison in the following pattern:

1st student: *Cholemberachi . . . cholemberacho*

2nd student: *Cholemberachi ndi chachikulu ngati icho.*
'This pen is as big as that one.'

Since other aspects of the items can be compared, students may make additional comparisons:

1st student; item 1 . . . . item 2

2nd student: ________ *ndi* __________ *monga* _____________.

3rd student ________ *ndi* __________ *ngati* _____________.

4th student ________ *ndi* __________ *kufanana* __________

Some useful modifiers for this and following lessons are:

-lemera	'be heavy/rich'
-kongola	'be beautiful'
-nenepa	'be fat'
-chuluka	'be numerous'
-chepa	'be few'
-kondwa	'be happy'
-kondweretsa	'be interesting'
-dula	'be expensive'
-kalamba	'be old'
-tali	'tall/long'
-fupi	'short'
-kulu	'big'
-ng'ono	'small'
-bwino	'good'
-tsopano	'new'

14.5.3 Comparison of Contrasts: Sentence (with modifier) + *kuposa* *kupambana* + Reduced Sentence

Compare two things or people by saying that they are different in some manner. One student will show or name two items that are different in size, age, weight, etc.; the second (and other) student must make comparisons in the following patterns:

1st student: Linda . . . . Ellen

2nd student: Linda *ndi wamtali kuposa* Ellen.
'Linda is taller than Ellen.'

1st student: item 1 . . . . item 2.

2nd student: __________ *ndi* ______________ *kuposa* ___________.

3rd student: __________ *ndi* ______________ *kupambana* ___________.

etc.

14.5.4 Superiority comparison: Sentence (with Modifier) + + reduced sentence (VMP +-nse)

Comment on three or more things or people by saying that one is superior in some manner to the others. One student will pose a question in the following manner:

1st student: *Buku lolemera kuposa onse ndi liti?*
(Which is the heaviest book?)

Another student will answer the question:

2nd student: *Bukulo ndi lolemera kuposa onse.*
'That book is the heaviest.'

Continue asking each other questions with other items and people:

1st student: __________ *kuposa* / *kupambana* ____ *-nse ndi* __________?

2nd student: ______________________________.

14.5.5 Make statements of comparison about the two wives in the story: *MWEZI Ndi AKAZI AKE AŴIRI*

Nyenyezi ya ku madzulo ndi yokalamba kuposa nyenyezi ya kum'maŵa.
'The evening star is older than the morning star.'

Continue:

14.5.6 *Wa pamtima* 'at the heart' = 'favorite'

Ask each other questions about what or who your favorite things, people, places are. The first student will ask a question and the second will answer in the following manner:

1st student: *Chipatso cha pamtima wanu ndi chiyani?*
'What is your favorite fruit?'

Nthochi ndi chipatso cha pamtima wanga.
'Bananas are my favorite fruit.'

Continue asking questions about such things as:

nyimbo
dziko
buku
chakudya
chakumwa
mphunzitsi
mtundu
tawuni

etc.

1st student: ______________ *-a pamtima ndi chiyani?*

2nd student: ______________ *ndi* ________________*-a pamtima.*

14.5.7 Reciprocal verbs *-an-* 'each other'/'together'

Practice this verb suffix by asking and answering questions about what you did together:

1st student: *Munachita chiyani pamodzi?*
'What did you do together?'

2nd student: *Tinalankhulana.*
'We talked together.'

Ndinalankhulana ndi Joni.
'I talked to John.'

14.6 SUPPLEMENTARY READING

CHIFUKWA CHIMENE ANTHU AMAFA

--translated, 'The Cause of Eternal Death' from Mbona and Other Stories,
Schoffeleers and Roscoe

Mwamuna woyamba anali ndi akazi aŵiri ndipo aliyense wa iwo anakafuna kuti akhale mkazi wa pamtima pa mwamuna wake. Mkundikana, mkazi wa mng'ono, amadziŵa kwambiri kuluka madengu, ndipo Mangepo, mkazi wamkulu amadziŵa kuwumba miphika.

Tsiku lina aliyense anapanga chake chokongola napita nazo kwa mwamuna wawo uja kuti akasankhe chimene chinali chokongola kwabasi. Mwamuna uja anawona kuti kunali komvuta kuti asankhe pakati pa mphika ndi dengu tsono anangoponya zonse zija pansi kuti awone ngati zinali zolimba. Mphika unasweka. Choncho Mkundikana anapambana mpikisanowo ndipo anakhala mkazi wa pamtima pa mwamuna wake.

Pasanapite nthaŵi Mangepo anamwalira ndipo anayikidwa m'nyumba mwake koma amoyo aja anakhulupirira kuti anali asanafe ndi kuti tsiku lina adzabwera.

Mangepo atafa, Mkundikana ankawona mwamuna wake akupita tsiku ndi tsiku kunyumba ya mkazi wake wamkulu uja ndi mtsuko wa madzi, ndipo mwina anali kukakhala kumeneko nthawi yaitali. Izi zinamudetsa nkhaŵa, choncho anaganiza kukasuzumira m'nyumba muja kuti tsiku lina ndikuwona chimene chinali kuchitika. Pamene anatsegula chitseko anawona kuti mkazi nzake uja anauka ndipo anali kuwoneka ngati mtengo wa nthochi wokongola. Izi zinamkalipitsa ndipo anakatenga chikwanje ndikudula mtengo uja kamodzi ndi kamodzi.

Nthaŵi yomweyo magazi anatuluka kuchokera kumtengo kuja ndipo anamva liwu la Mangepo likuti, "Tsopano zonse zatha. Ndikufa ndipo sindikhulupirira kuti ndikabwerera. Iwenso pamodzi ndi anthu onse mudzafanso."

Tsono linali tchimo la Mkundikana limene linadzetsa imfa kuanthu. Kuyambira nthaŵi imeneyo amayi analetsedwa kuluka madengu. Amangowumba miphika tsopano kumbukira Mangepo.

-luka	'weave'
-umba	'mold'
-sankha	'choose'
tsono	'so'
-ponya	'threw'
-limba	'be strong'
-sweka	'break/shatter'
mpikisano	'contest'
m'nyumba	'in a hut'
-khulupirira	'hope'
-lipitsa	'make someone pay'
-detsa nkhaŵa	'cause to be worried'
-suzumira	'sneak'
anawaka	'build with bricks'
-kalipitsa	'cause to be angry'
chikwanje	'bush knife'
magazi	'blood'
liwu	'voice'
-ti	'say'
tchimo	'sin'
lindzetsa imfa	'it causes the death'
-letsedwa	'be forbidden'
-kumbukira	'remember'

14.6.1 Answer the following question about the text:

1. Mwamunayu anali ndi akazi angati?
2. Mkundikana anadziŵa kuwumba miphika?
3. Ndani anapambana mpikisanowo?
4. Chifukwa chiyani anapambana mpikisano?
5. Anamwalira mkazi ndi uti?
6. Mwamunayu amapita kuti tsiku ndi tsiku?
7. M'nyumba muja munali chiyani?
8. Ndani anali mtengo uja?
9. Mkundikana anachita chiyani?
10. Chifukwa chiyani chimene anthu amafa?

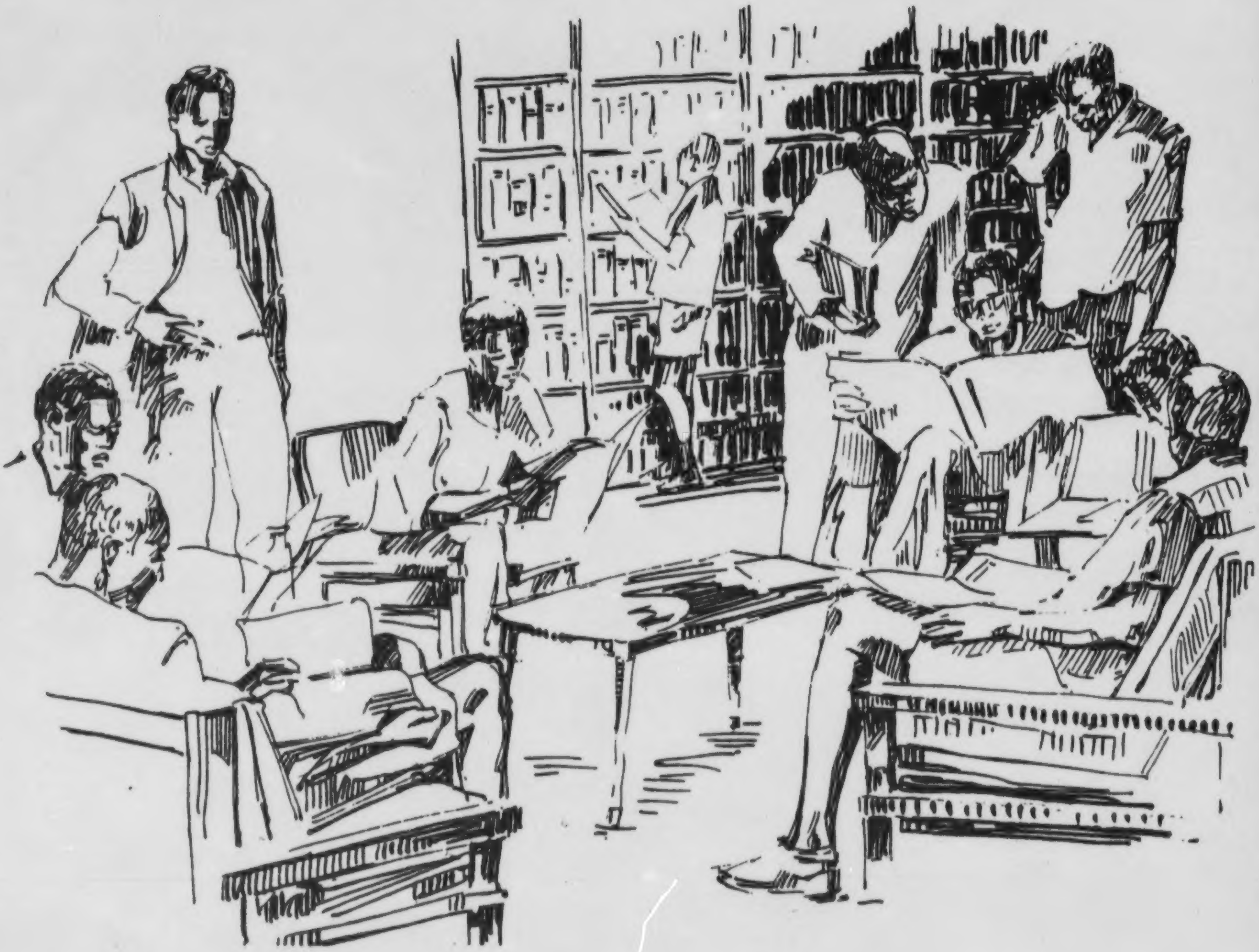
14.6.2 Ask each other questions about the text:

Kodi . . . . . .
. . . . . . Chiyani
Chifukwa chiyani . . . .
. . . . . kuti?
Ndani . . . . . .

14.6.3 Story-telling

Ask your teachers to share any folktales they may know with you. Listen carefully to their recitation and don't be afraid to ask any questions about vocabulary or structures you don't know.

Prepare a short folktale or story to tell the class. Use the structures and vocabulary you know to tell the story; ask your teachers for help in preparing your story.



NYUMBA YOŴERENGERA

14.7 POEM

Nsanje	Jealousy
Ndi muzu wachikondi.	It's the root of love.
Chikondi chopanda nsanje	Love without jealousy
Chili ngati mtengo	Is like a tree
Wopanda mizu.	Without roots.
Umazuka ndi mphepo	It's uprooted by wind
Masamba ake natswatswatika,	Its leaves get dried,
Nuuma gwaa.	It dries.
Tsonotu amuna anga,	Now my husband,
Ndimakukondani,	I love you,
Ndiyenera kuchita nsanje.	I've to be jealous.
Akazi ŵena	Other women
Mukaŵakungira msunamo	When you don't speak to them
Mseko wanga kwa inu	My smile to you
Izikhala yonenepa.	Will be fat.
Ndinu kalilole wanga.	You are my mirror.

By: Mackenzie Thabiso Ndebele

LESSON 15A

(PHUNZIRO LA KHUMI NDI CHISANU)

GRAMMAR

15.1		New Vocabulary
15.2		The Passive Verbal Suffix -DW-
15.3		More Verbal T/A Prefixes
	15.3.1	-TA- 'after'
	15.3.2	-SANA- 'before'/'not yet'
	15.3.3	-KA- 'when'/'if'
	15.3.4	-KADA-/-KANA- 'if' conditional
15.4		Summary Exercises
15.5		Grammatical Patterns Learned

LESSON 15 A

(PHUNZIRO LA KHUMI NDI CHISANU)

15.1 NEW VOCABULARY

CLASSES 1/2

mbala/abala 'thief/thieves'

CLASSES 9/10

mbuzi 'goat/goats'

CLASSES 7/8

chovuta/zovuta 'problem/problems'

VERBS

-kumbuka	'remember'
-onetsa	'show'
-bedwa	'be stolen'
-pezedwa	'be found'
-thandizidwa	'be helped'
-phedwa	'be killed'
-dyedwa	'be eaten'
-phikidwa	'be cooked'
-tsegulidwa	'be opened'
-tengedwa	'be taken/brought'
-ŵerengedwa	'be read'
-lembedwa	'be written'
-konzedwa	'be repaired'
-menyedwa	'be hit'
-yambidwa	'be begun'
-limidwa	'be cultivated'
-iŵalidwa	'be forgotten'
-gulitsidwa	'be sold'
-chenjera	'be careful/clever'

VERB SUFFIX

-dw- 'passive'

VERB PREFIXES

-ta-	'after'
-sana-	'before/not yet'
-ka-	'if, when'
-kada-/-kana-	'if' (conditional)'

15.2 THE PASSIVE VERBAL SUFFIX -DW-

Most of the verbs that we have studied have been in the active voice. In this voice the subject is the AGENT 'the doer' that performs the action of the verb. For example:

AGENT + ACTIVE VERB + PATIENT

Ndi + *-napeza* + *mpirawo.* = *Ndinapeza mpirawo.*
'I found that ball'.

In the above sentence, *ndi-*is the AGENT that performs the action of finding the ball *mpira*, the PATIENT. This is the most common voice used in Chichewâ (as well as in English).

The same sentence can be stated in the passive voice where the AGENT is no longer the subject; the PATIENT becomes the subject. In English we would use a form of the verb 'be' followed by the past participle of the verb:

Active	Passive
'I found the ball.'	'The ball was found by me.'

But, in Chichewâ, the passive voice is conveyed through the addition of the suffix *-dw-* to the root of the main verb. The verb 'be' isn't used at all. This *-dw-* passive is often called the agentive passive because the AGENT or 'doer' is expressed or definitely implied. For example, in the passive sentence 'The ball was found by me', the agent 'me' is present even though 'ball' is now the subject.

To form the passive verb, the root of the verb will make either the harmonic vowel *-i-* or *-e-* followed by *-dw-* and the final vowel suffix (either *-a* or *-e*):

-i- *-e*
Verb root + + *-dw-* +
-e- *-a*

Examples:

ACTIVE	PASSIVE
-ba 'steal'	-bedwa 'be stolen'
-peza 'find'	-pezedwa 'be found'
-thandiza 'help'	-thandizidwa 'be helped'

The rules for the use of the harmonic vowel *-i-* or *-e-* before the verb suffix were stated in Lesson 13 when the applied suffix was introduced. The same rules apply when the passive suffix *-dw-* is used:

1) Monosyllabic verb roots take *-e-*:

   -ba 'steal' - *-b-* + *-e-* + *-dw-* + *-a* =*-bedwa* 'be stolen'

   -pha 'kill' - *-ph-* + *-e-* + *-dw-* + *-a* =*-phedwa* 'be killed'

2) Roots of more than one syllable:

   a) Take *-e-* when the vowel of the root is *-o-* or *-e-*:

      -peza 'find' - *-pez-* + *-e-* + *-dw-* + *-a-* += *pezedwa*'be found'

   b) Take *-i-* when the vowel of the root is *a*, *i* or *u*:

      -thandiza - *-thandiz-* + *-i-* + *-dw-* + *-a* = *thandizidwa* 'be helped'

The passive sentence will always have a subject (the patient that is acted upon) and a passive voice verb. The AGENT is optional. But if it is present it must be preceded by *ndi* 'by':

ACTIVE (AGENT + ACTIVE V. + PATIENT) - PASSIVE (PATIENT+PASSIVE V.+NDI AGENT)

Ndinapeza mpirawo. 'I found the ball.'	*Mpira unapezedwa* 'The ball was found.'	*Mpira unapezedwa ndi ine.** 'The ball was found by me.'

Notice that the verbal AP changes to the class of the new subject.

Other examples:

ACTIVE	PASSIVE
Mbuziyo yadya buku langa. 'That goat has eaten my book.'	*Buku langa ladyedwa ndi mbuziyo.* 'My book was eaten by that goat.'

Abambo anga adzaphika chakudya cha m'maŵa.
'My father will cook breakfast.'

Chakudya cha m'maŵa chidzaphikidwa ndi abambo anga.
'Breakfast will be cooked by my father.

---

* The *ndi* 'by' introducing the agent of the passive sentence is never contracted with a pronoun agent: *ndi ine* 'by me'.

The *ndi* of the passive sentence can also introduce the INSTRUMENT with which or by which an action was performed:

INSTRUMENT	AGENT
Chitsekocho chinatsegulidwa ndi mpeni. 'the door was opened with a knife.	*Chitsekocho chinatsegulidwa ndi mbala.* The door was opened by a thief.

INSTRUMENT AGENT
Nsimayi imadyedwa ndi foloko ndi Azungu.
'Nsima is eaten with a fork by Europeans.'

NOTE: that both the INSTRUMENT and the AGENT can be present, each introduced by *ndi*. The AGENT follows the verb directly:

EXERCISES

A. Give the passive form of the following verbs:

Example: *tenga -- tengedwa* - 'be taken/brought'

1. -manga
2. -lemba
3. -imba
4. -gulitsa
5. -konza
6. -ŵerenga
7. -pha
8. -lima
9. -menya
10. -iŵala

B. Change the following active sentences into passive ones:

Example: *Ndinaŵerenga bukulo. Bukulo linaŵerengedwa ndi ine.*

1. Tinaona njokayo.
2. Abambo anga anakonza njinga.
3. Anamwa madzi onse.
4. Anthuwo adzaona chipatala chatsopano.
5. Mphunzitsi wathu anagula nsapato zodula.
6. Mudzalemba kalata ziŵiri.
7. Tampatsa malayaŵa.
8. Amatseka zitseko zonse.
9. Tipeza ana ena.
10. Munaimba nyimbo za Chicheŵa.

C. Add a PATIENT or INSTRUMENT (preceded by *ndi*) to each of the following passive sentences:

Example: *Nsimayo inadyedwa.*
Nsimayo inadyedwa ndi anawo.
'That nsima was eaten by these children.'

1. Mabuku aŵiri alembedwa.
2. Anthuwo anathandizidwa.
3. Zinthu zanga zonse zinabedwa.
4. Njinga yanu sidzakonzedwa maŵa.
5. Mwanayu anamenyedwa.
6. Ndalama zake zinapezedwa.
7. Sukuluyi inayambidwa chaka chatha.
8. Minda yawo yalimidwa.
9. Malaya anu anaiŵalidwa.
10. Nthochi yomaliza yagulitsidwa.

15.3 MORE VERBAL T/A PREFIXES

The temporal conjunctions 'after', 'before' ('not yet') and 'when'/'if' are expressed in Chichewa by verbal T/A prefixes. In English, these conjunctions stand separately from the verb. For example, we might say, 'After he leaves, we can begin the meeting.' We call 'after' (and the other temporal conjunctions) conjunctions because they link the subordinate clause ('he leaves') with the main clause ('we can begin the meeting'). Note that the part of the sentence introduced by the temporal conjunction could not stand on its own as an independent sentence. This is also the case in Chichewa when a verb with a T/A for any of these conjunctions is used: the verb must always be followed by a main clause (which has its own verb) in order to make a complete sentence.

15.3.1 -TA- 'AFTER'

This T/A is used to indicate the action or state which comes before the action or state conveyed by the main verb in the main clause:

AP +	T/A +	verb root +	-a	Main Clause	
a-	-ta-	-dy-	-a	anagona	= Atadya, anagona.
'after he ate....'				'he slept.'	'After he ate, he slept.'

Note: The main clause can either follow or precede the 'after' (-ta-) subordinate clause.

The exact translation of the 'after' verb depends on the tense or aspect of the main verb. In the sentence above, since the main verb is in the past tense (-na- as the T/A), the 'after' verb (with -ta- as the T/A) must also be translated in the past tense. But if, for example, the main verb expressed habitual aspect (-ma- as the T/A), then the 'after' verb (with -ta- as the T/A) must also be translated with a habitual sense. For example:

Atadya chakudya cha madzulo, amagona.
'After he eats dinner, he goes to bed.'

Other examples:

Nditamwa moŵa wambiri, ndinadwala.
'After I drank a lot of beer, I was sick.'

Anayenda pansi ataphunzira.
'He went for a walk after he studied.'

Tikhala ndi msonkhano atachoka.
'We'll have a meeting after he leaves.'

EXERCISES

A. Prefix the *-ta-* T/A prefix to the following verbs which have APs but no prefix in the $\overline{\text{T/A}}$ slot, and then complete the sentence with an appropriate verb:

Example: *muloŵa* → *mutaloŵa...*→ *Mutaloŵa, khalani pansi.*
'After you enter, sit down.'

1. tiimba
2. mupita
3. amwalira
4. muthandiza
5. mugwira ntchito
6. ndidwala
7. athamanga
8. agona
9. ndiphunzira
10. tifika

B. Join the following pairs of sentences by substituting the T/A *-ta-* in the verbal assembly of one of the sentences in each pair and thereby making that sentence into an 'after' dependent clause:

Example: *Ndinadya zipatso zambiri.* *Ndinadwala.*
'I ate a lot of fruit.' 'I was sick.'

Nditadya zipatso zambiri, ndinadwala.
'After I ate a lot of fruit, I was sick.'

1. Ndimaphunzira kunyumba kwanga. Ndimapita kusukulu.
2. Ndinatopa. Ndinaseŵera mpira.
3. Ndidzachoka ku Malaŵi. Ndidzapita ku Ameleka.
4. Analankhula ndi ine. Anamvetsa.
5. Tinapeza ndalama. Tinagula zovala zatsopanozi.
6. Ndinamva nyimbo yake. Ndinakondwa.
7. Ndimagwira ntchito. Ndimakamwa moŵa.
8. Anafika pano. Anagona.
9. Tinaphika chakudya cha madzulo. Tinadya bwino.
10. Mkazi wake anamwalira. Anakwatiranso.

C. Answer the following questions:

Example: *Munachita chiyani mutaphunzira?*
'What do you do after you study?'

Ndimaseŵera mpira nditaphunzira.
'I play ball after I study.'

1. Mudzachita chiyani mutadya chakudya cha masana?
2. Mumachita chiyani mutadzuka m'maŵa?
3. Munachita chiyani mkono utathyoka?
4. Munagula chiyani abambo anu atakupatsa ndalama zambiri?
5. Munachita chiyani mutaona zithunzizo?
6. Mufuna ana angati mutakwatiŵa?
7. Mudzapita kuti mutasiya kukalasi?
8. Mudzathandiza yani nditakuthandizani?
9. Munamwa chiyani mutamaliza moŵa?
10. Mudzachita chiyani mvula itayamba kugwa?

15.3.2 -SANA- 'BEFORE'/'NOT YET'

A verb with -*sana*- in the T/A slot refers to an action or state which will be completed *after* the action or state conveyed by the main verb. For example, in the English sentence, 'Before we leave, we will eat some food', the sense is that 'we will only leave' *after* 'we eat some food'. In some ways, we can say the 'before' clause states the *final* action or state, but the main clause states what must happen first (before the 'before' clause can happen). The verb in the 'before' clause (with -*sana*-) cannot stand as a sentence on its own. Rather, it states only a *final* action or state which is dependent on the action referred to in the main verb. Pay special attention to the verbal assembly of the -*sana*- verb: it requires an -*e* as the final vowel suffix (remember that the simple negative past with -*na*- also requires -*e*). -*sana*- itself is a double T/A composed of the negative T/A -*sa*- and the past T/A -*na*-:

AP + T/A + verb root + -e Main Clause

Mu- -sana- -chok- -e *Tsekani chitsekocho= Musanachoke, tsekani chitsekocho.*

'before you leave....' 'close the door' 'Before you leave, close the door.'

As with the -*ta*- T/A and the other T/A's which convey the sense of temporal conjunctions, the tense or aspect of the -*sana*- verb is determined by that of the main verb:

Examples: *Ndimaŵerenga ndisanagone.*
'I usually read before I sleep.'
(-*sana*- verb has habitual aspect of the main verb -*ŵerenga* 'read')

Sitinadziŵe Chicheŵa tisanafike kuno ku Malaŵi.
'We didn't know Chicheŵa before we arrived here in Malaŵi.'
(-*sana*- verb has past sense of the main verb -*dziŵa*'know')

Ndikufuna kukuona ndisanapite.
'I want to see you before I go.'
(-*sana*- verb has future sense of the main verb -*funa* 'want')

EXERCISES

A. Place -*sana*- in the T/A slot of the following verb stems which already have APs and then complete the sentence by adding an appropriate main verb:

Example: *ndigona → ndisanagone. →*
Ndimalemba ndisanagone.
'Before I go to bed, I usually write.'

1. alankhula
2. muiŵala
3. ndiona
4. tithandiza
5. ndipita
6. mufika
7. tigwira ntchito
8. mugula
9. ndiphika
10. ayamba

B. Answer the following questions:

Example: *Munadya chiyani musanadwale?*
'What did you eat before you were sick?'

Ndinadya nyama ndisanadwale.
'I ate some meat before I was sick.'

1. Munagula chiyani musanabwere ku Malaŵi?
2. Mumachita chiyani musanapite kusukulu?
3. Mukufuna kupita kuti musanachoke ku Malaŵi?
4. Munachita chiyani musanatope?
5. Mukufuna kuchita chiyani musanamwalire?
6. Mumachita chiyani musanagone?
7. Munachita chiyani musanabwere ku Malaŵi?
8. Mumamwa chiyani musanabwere ku Chancellor College?
9. Mudzaphunzira chiyani musanachoke ku Zomba?
10. Munaona chiyani musanagwe pansi?

C. Change the following sentences omitting the -*ta*- 'after T/A and using -*sana*- 'before' or 'not yet' with the appropriate verb:

Example: *Ndinapita kumsika mutachoka.*
Munachoka ndisanapite kumsika.
'I went to the market after you left.'

1. Atagwira ntchito kwambiri, anatopa.
2. Ataimba, tinapita kwathu.
3. Mutalankhula naye, funsani dzina lake.
4. Titadya nsima, tidzapita kukanema.
5. Nditadzuka, ndimavala.
6. Atakwatira, anapeza ndalama zambiri.
7. Titaphika chakudyacho, tinadya bwino.
8. Mvula itagwa, anawo anapita kunja.
9. Atatsegula bukulo, anayamba kuŵerenga.
10. Mutagona pang'ono, mudzamva bwino.

15.3.3 -KA- 'WHEN'/'IF'

A verb with -*ka*- in the T/A slot refers to an action or state whose result is conveyed by the main verb. For example in the sentence 'If/When you are ready, we will go', the verb in the 'when/if' clause must happen first and that of the main clause will happen after that: 'at the time (when) you are ready, we will (then) go'. Although 'if' is a possible English translation for -*ka*-, the sense of -*ka*- is less of a possibility than of a likely occurrence 'when'.

'When (If) the medicine is gone, you will buy some more.'

-*ka*- is part of a compound T/A prefix of -*ka*- + another T/A prefix; -*ka*- commonly occurs with the immediate future T/A (which is realized by ∅), but it can be followed by other T/A prefixes:

AP + -*ka*- + T/A + verb root + -*a*, Main Clause

Mu- *-ka-* ∅ *-phunzir-* *-a, mukhoza mayeso anu.*
(Mukaphunzira, mukhoza mayeso anu.)
'When/if you study, you'll pass your exams.)

A- *-ka-* *-dza-* *-fik-* *-a-, mudzachoka.*
(Akadzafika, mudzachoka.)
'When/if he will arrive, you will leave.'

Other examples:

Mukandithandiza, ndidzakuthokozani.
'If/when you help me, I'll thank you.'

Tikafulumira, sitichedwa.
'If we hurry, we won't be late.'

The negative of a verb with the *ka* prefix 'if/when' is formed by following -*ka*- with the verb stem -*panda* 'be without' and the infinitive form of the content verb:

AP + -*ka*- + -*panda* + *ku*- + verb root + -*a*

Ti- + *-ka-* + *-panda* + *ku-* + *-fulumir-* + *-a* = *Tikapanda kufulumira*
'we' 'if/when' 'be without' 'hurrying' = 'if we don't hurry....'

Tikapanda kufulumiria, tidzachedwa.
'If we don't hurry, we'll be late.'

Ndikapanda kuchenjera, ndidzagwa pansi.
'If I'm not careful, I'll fall down.'

15.3.4 -KADA-/-KANA- 'IF' CONDITIONAL

The conditional or 'if' form of the verb is conveyed with a double T/A prefix consisting of -ka- 'if' and either of the past T/A prefixes -*na*- or -da-: -kana-/-kada-. This double prefix refers to a past condition. It expresses a supposition about a situation which did not occur: 'If I had ..., I would have ...' However, the situation is now impossible - or at least did not occur - and the situation is viewed only in restrospect.

The -kada-/-kana prefix appear in the T/A slot of the verb in both parts of a complex sentence (the dependent clause expressing the condition and the main clause expressing the result):

AP + kada + verb root + -*a*, AP + kada + verb root + -*a*

Mu + -*kada*- + -*bwer*- + -*a*, *mu*- + -*kada*- + -*dy*- + -*a*

Mukadabwera, mukadadya bwino.
'If you had come, you'd have eaten well.'

Ndikadaŵerenga kwambiri, ndikadakhoza mayesowo.
'If I had read a lot, I would have passed my exam.'

Mukadamvera bwino, mukadamva.
'If you had listened well, you'd have understood.'

The negative conditional 'if not' is formed in the following way. The conditional T/A prefix -kada/kana- occurs in the verbal assembly of the verb -panda'be without'. This verb form serves as an auxiliary verb before the infinitive form (*ku*- + verb root + -*a*) of the content verb: -

-*kana*-
AP + -*panda* *ku* + verb root + -*a*
-*kada*-

Mukadadya - mukadapanda kudya.
'If you had eaten..' 'If you hadn't eaten . . .'

Mukadapanda kubwera, adachoka.
'If you hadn't come, they'd have left.'

Ndikadathamanga, ndikadapanda kuchedwa.
'If I had run, I wouldn't have been late.'

When both verbs of the conditional sentence are negative, the first verb will be in the -panda negative construction, and the second verb will take the negative prefix si-:

Mukadapanda kudya, simukadadwala.
'If you hadn't eaten, you wouldn't have been sick.'

EXERCISES

A. Put -*ka*- 'when/if' in the T/A slot of the following stems (which already have APs) and then complete the sentences by adding an appropriate verb:

Example: *Mufika* → *Mukafika* → *Mukafika, munditane.*
'When you arrive, call me.'

1. anawa agona
2. mupita kuphiri la Mulanje
3. tachedwa
4. sindigwira ntchito
5. muona munthuyo
6. ndibwera
7. atha kuŵerenga bukulo
8. mudwala
9. ndikwatira
10. mupeza cholembera changa.

B. Answer the following *liti*? 'when' questions with a verb containing the -*ka*- T/A prefix:

Example: *Mudzachoka liti?*
'When will you leave?'

Ndidzachoka akabwera.
'I'll leave when he comes.'

1. Mudzagula zovala zatsopano liti?
2. Mudzapita kumunda wanu liti?
3. Mudzayamba kugwira ntchito liti?
4. Mudzalemba kalata ina liti?
5. Adzatithandiza liti?
6. Adzatsegula chitsekochi liti?
7. Mudzayamba kulima liti?
8. Tidzampatsa mphatso yake liti?
9. Mudzadzuka liti?
10. Mudzagulitsa nyumba yanu liti?

C. Change the verbs in the following sentences from the affirmative to the negative or from the negative to the affirmative:

Example: *Mvula ikagwa, sindidzapita.*
'If it rains, I will not go.'

Mvula ikapanda kugwa, ndidzapita.
'If it doesn't rain, I will go.'

1. Akadwala, adzapita kuchipatala.
2. Mukachedwa sindidzadikira.
3. Mukamuonanso, mundiitane.
4. Mukatsegula chitsekocho mudzapeza makasu aja.
5. Mukachedwa, musalowe m'kalasi.
6. Mukandipatsa ndalamazo, mungapite.
7. Mukaphika usiku uno, ndidzadya.
8. Mukamvera anzanu, simudzakhala ndi zovuta.
9. Mukafuna kugulitsa mabuku anu, ndidzawagula.
10. Mukasewera kwambiri, mudzatopa.

D. Complete the following sentences:

Example: *Ndikadapanda kudya nyamayo...*
'If I hadn't eaten that meat ....'

Ndikadapanda kudya nyamayo, sindikanadwala.
'If I hadn't eaten that meat, I wouldn't have been sick.'

1. Tikadamuthandiza...
2. Mukadalemba kalata...
3. Ndikadakhala ndi nthaŵi...
4. Akadapanda kumwa moŵa...
5. Mukadabwera msanga...
6. Njinga yanga ikadathyoka...
7. Ndikadapanda kudwala...
8. Ndikadakhala ndi ndalama zambiri...
9. Mukadaphika chakudya cha madzulo...
10. Ndikadamuona...

15.4 SUMMARY EXERCISES

A. Answer the following questions in the passive voice:

Example: *Chinatengedwa chiyani kunyumba yanu?*
'What was brought to your house?'

Tebulo lathu latsopano linatengedwa kunyumba yathu.
'Our new table was brought to our house.'

1. Chidzamangidwa kumudziko?
2. Kalatazo zinalembedwa ndi yani?
3. Nyimbo yokongolayo inaimbidwa ndi yani?
4. Anagulitsidwa mabuku angati?
5. Njinga yanu yakonzedwa ndi yani?
6. Mabukuwa anaŵerengedwa ndi yani?
7. Ndani anaphedwa ndi mnzanga?
8. Chimalimadwa m'mindayo nchiyani?
9. Ndani anamenyedwa ndi mwana wamkuluyo?
10. Zovala zathu zaiŵalidwa ndi yani?

B. Transform the following Passive sentences into active ones:

Example: *Mwanayu anamenyedwa ndi mchimwene wanu.*
'This child was hit by your brother.'

Mchimwene wanu anamenya mwanayu.
'Your brother hit this child.'

1. Mazirawa anaiŵalidwa ndi ine.
2. Nyimbo yabwinoyo inaimbidwa ndi Chikondi.
3. Chimangacho chinalimidwa ndi ife.
4. Munthuyo anaphedwa ndi bwenzi lake.
5. Nyumbayo inamangidwa bwino ndi iye.
6. Chimanga chimalimidwa ndi alimiwo.
7. Kalata zazitali zitatu zinalembedwa ndi chemwali wanga.
8. Mwanayu adzapatsidwa dzina latsopano ndi ife.
9. Chakudya chokwanira chatengedwa ndi anzanga.
10. Zovala zokongolazi zinasokedwa ndi telalayo.

C. Insert the appropriate verbal T/A prefix (-*ta*-, -*sana*-, -*ka*-) into the space provided:

Example: *Ndi__ dya chakudya cha madzulo ndimagona.*
Ndita dya chakudya cha madzulo ndimagona.
'After I eat dinner, I sleep.'

1. Anapita kuchipatalacho a ______ dwala.
2. Mundidikire mu _____ yambe.
3. Mu______pita uko, sindidzapita.
4. Tidzagula zakudya zambiri ti____phike.
5. Amayi ake anamwalira a____badwa.
6. Anthu amakondwa a____imba.
7. Ndinalemba kalata ziŵiri ndi___gone.
8. Ndi_____gula, sindidzakhala ndi ndalama.
9. Anatopa a_____gwira ntchito kwambiri.
10. Mvula i____gwa, ndidzapita kwathu.

D. Complete the following sentences with an appropriate verb:

Example: *Atamuona...*
'after I saw him...

Atamuona, ndinapita kwawo.
'After I saw him, I went home.'

1. Tisanayambe msonkhanowu...
2. Mukadagula nyumbayo...
3. Mutadzuka...
4. Asanagwire ntchito...
5. Ndikadapanda kubwera kuno...
6. Titafika...
7. Mvula ikagwa...
8. Musanakwatire/Musanakwatiŵe...
9. Ataphunzira kwambiri...
10. Ndikaŵerenga...

15.5 GRAMMATICAL PATTERNS LEARNED

The Passive Verbal Suffix -*dw*-

'His ball was found by me.'

NOUN	AP +	possessive stem	AP +	T/A	verb root +	*-i-* *-e-* +	-*dw*- +	Vowel Suffix	*ndi* +	Agent
mpira	*u-*	*-ake*	*u-*	*-na-*	*-pez-*	*-e-*	*-dw-*	*-a*	*ndi*	*ine*
Mpira wake unapezedwa ndi ine.										

'after' *-ta-*

'He went for a walk after he studied.'

Main verb			AP +	*-ta-* +	verb root +	*-a*
A-	*-na-*	*-yenda*	*a-*	*-ta-*	*-phunzir*	*-a*
Anayenda pansi ataphunzira.						

'before' *-sana-*

'I'll see you before you go.'

Main verb				AP +	*-sana-* +	verb root +	*-e*
ndi-	*-dza-*	*-on-*	*-a*	*mu-*	*-sana-*	*-pit-*	*-e*
Ndidzaona, musanapite.							

'if/when' *-ka-*

'If you arrive, you will wait.'

AP +	*-ka-* +	*fika*	Main Verb			
mu-	*-ka-*	*fika*	*mu-*	*-dza-*	*dikir*	*-a*
Mukafika, mudzadikira.						

'conditional'

'If they had come, they'd have eaten well.'

AP +	- *kada-* +	verb root +	- *a*,	AP +	*kada* +	Verb root +	-*a*
A-	*-kada-*	*-bwer-*	*-a*	*a*	*-kada-*	*-dy-*	*-a*
Akadabwera, akadadya bwino.							

LESSON 15B

(PHUNZIRO LA KHUMI NDI CHISANU)

GRAMMAR

15.1 *Kumanga Nyumba*
15.2 Vocabulary Notes
15.3 Usage Notes
  15.3.1 Past Progressive
  15.3.2 Present Participle: *Popeza* 'finding'
  15.3.3 *Pamodzi* 'together'
15.4 Cultural Notes
15.5 Exercises
15.6 Supplementary Reading
15.7 Proverb
15.8 Riddles

LESSON 15 B

(PHUNZIRO LA KHUMI NDI CHISANU)

15.1 KUMANGA NYUMBA

Asanakwatirane ndi mkazi wake, Tsitsi anauzidwa kuti amange nyumba kwawo kwa mkazi uja. Iye atamva izi anakatenga anthu a kwawo kuti akamthandize kumanga nyumbayo. Masiku aŵiri anali wodula phaso, nzengo ndi nsichi pamodzi ndi mzati wa nyumbayo. Komanso sanaiŵale kutenga luzi lambiri lomangira nyumbayo popeza misomali kunalibe. Tsekera lomangira denga ndi kupanira chitseko anachoka nalonso kwawo. Zipangizo zonse zitakwanira ntchito yomanga nyumba ija inayamba. Anakumba maenje mozikamo nsichi. Maenjewa anakumba mozungulira. Atatha kukumba anazika nsichi ndi kuyamba kumanga nzengo. Pakati pa nsichizi amapanapo tsekera. Tsiku lachiŵiri anamanga tsindwi (denga). Pakati pa nyumbayi anazika mzati kuti tsindwi likhale lolimba ngakhale kukwerapo. Tsiku lachitatu anaponda dothi ndi kumata nyumbayo. Akazi analikutunga madzi opondera dothilo. Tsiku lachinayi anavika nyumba ija ndi kupana chitseko. Atakwatirana, mkazi wa Tsitsi anaizira pansi m'nyumbamo, ndipo munakhala ngati mwasimenti. Kunja anailotcha bwino lomwe.

15.2 VOCABULARY NOTES

phaso (5/6)	rafter	zipangizo	'building materials'
nzengo (9/10)	'support poles for roof and walls.'	-zika	'erect'
nsichi (9/10)	'corner post'	mozungulira	'in a round fashion, around'
mzati (3/4)	'center pole'	tsindwi (5/6)	'roof'
msomali (3/4)	'nail/nails'	-limba	'be strong'
luzi (5/6)	'sisal rope'	-ponda	'tread, pound'
dzenje/maenje (5/6)	'hole/holes'	-mata	'daub with mud'
tsekera (5/6)	'long grass'	-tunga	'draw (water)'
denga (5/6)	'roof'	-vika	'thatch'
-pana	'bind'	-zira/-tsira	'smear'
-kulungiza	'smooth' (to make smooth')	pansi	'floor'
mwasimenti	'cement-like'	-lotcha	'engrave'

15.3 USAGE NOTES

15.3.1 PAST PROGRESSIVE

One of the first verb T/A's presented was the present progressive (-liku-) which expresses an action in progress, a continuous action taking place at that very moment:

> *Ndilikumvera nyimboyo.*
> 'I'm listening to that song.'

Remember the progressive T/A *-liku-* (*-li-* 'be' + *-ku=* 'ing'). Ndikumvera.

We can also talk about a continuous action that occurred in the past: 'I was listening'. This past progressive sense is conveyed by a double T/A of past tense T/A *-na-* plus the progressive aspect T/A *-liku=*. Note: in the past progressive *-liku-* can not be reduced to *-ku-*):

AP	+	-na-	-liku-	verb root +	-a	
ndi		*na*	*liku*	*mver*	*-a*	= *ndinalikumvera*
'I'		'past'	'being'	+ listen		= 'I was listening.'

Other examples:

Analikutunga madzi.
'They were drawing water.'

Tinalikugona pamene anafika.
'We were sleeping when he arrived.'

Munalikuchita chiyani?
'What were you doing?'

Ndinalikumanga nyumba iyo.
'I was building that house.'

15.3.2 PRESENT PARTICIPLE: POPEZA 'FINDING'

The present participle form of the verb is frequently used to join sentences having the same subject. For example. 'John found a banana' and 'John ate the banana' can be joined by expressing the first action ('finding a banana') as a subordinate clause:

> 'Finding a banana, John ate it.'

The present participle finding does not require the repetition of the subject John. In Chicheŵa a similar joining and reduction of two sentences is achieved with po- + a verb stem. (Po- is the VMP verbal modifier prefix) of the locative class pa-. It is composed of the associative form pa- + the infinitive prefix ku = po-.)

Example:

Anabwera kwawo. Anaona moto uja. = Pobwera kwawo, anaona moto uja.
'He came home.' 'He saw the fire.' = '(On) coming home, he saw the fire.'

An element of time is implied by the locative prefix so that the present participle may mean 'on coming, by going, in finding, when driving' depending on context.

Other examples:

Podya zakudya zonse, anadŵala.
'On eating all the food, he was sick.

Pothamangira kusukulu, anataya mabuku ake.
'Running to school he lost his books.'

15.3.3 PAMODZI 'TOGETHER'

The expression *pamodzi* meaning 'together' is composed of the locative prefix *pa*- 'at/on' and the number stem -*modzi* 'one'. Therefore, being together is to be 'at one (place)'.

Another prefix *li*- can be attached also to -*modzi* to mean 'together':

limodzi: *Poyenda limodzi, tinalankhula za ntchito zathu.*
'Walking together, we talked about our work.'

When -*modzi* is preceded by the prefix *ka*-, the expression means 'once' (one time):

Ndadya chambo kamodzi lero.
'I've eaten chambo once today.'

Ka- may also precede other number stems with a similar meaning of '____times':

kaŵiri	'twice' (two times)
katatu	'three times'
kanayi	'four times'
kasanu	'five times'

Ka- can be prefixed to the question stem -*ngati* to mean 'how often?'

Munamuona kangati?
'How often did you see him?'

Ndinamuona kanayi.
'I saw him four times.'

15.4 CULTURAL NOTES

HOUSING

The type of housing in Malaŵi varies according to location, ethnic group, and socio-economic status.

Rural dwellings tend to be simple structures made of whatever materials are available in the environment -- mud, thatch, bamboo, and wood. A typical rural house is round and windowless with a grass thatched roof and mud walls and floor. As the introductory text pointed out, this mud is hard-packed and smoothed to a texture and firmness ressembling cement. Variations on this typical dwelling are the Yao homes which use bamboo in their structure, the Ngonde homes which are oblong in shape, and the Ngoni homes which are noted for the refined smoothness of the floors and walls. Foreign influence is seen in the construction of rectangular homes with materials other than those found locally: bricks, cement, corrugated iron (for roofs), and even glass for windows. Although these latter types of western homes are mainly found in larger towns and cities, wealthier rural residents are building them in villages, too.

The furnishings of the traditional dwellings are few, usually just stools for sitting, mats for sitting and sleeping, and occasionally chairs and tables. The kitchen is usually a separate structure since the smoke from the firewood or kerosene stove would make it difficult to live and sleep in the same room where the cooking is done. (Often the cooking is done outside, in good weather). Food is kept in baskets, clay pots, and sacks in the kitchen, suspended from the rafters, or stored in the granary.

A family compound may consist of several homes inhabited by various family members and joined together by a series of walls to form an interior courtyard where children play, where livestock such as chickens and goats roam, and where various daily chores are performed. Outside of the compound may be a corral for larger livestock and a garden. Most rural dwellings have no running water or electricity; lacking wells, many rural residents must go to streams and springs sometimes quite distant from their homes. But water projects are now making water easier to get through wells and water taps.

In the towns, houses are the western-style rectangular variety, using manufactured building materials (bricks, cement, etc.). Some homes have electricity and running water. As you may expect, in general, townspeople have more modern water and toilet facilities than rural people do.

15.5 EXERCISES

15.5.1 QUESTIONS ON THE TEXT

Answer the following questions about the text:

1. Chifukwa chiyani Tsitsi anafuna kumanga nyumba?
2. Ndani akamthandiza kumanga nyumbayo?
3. Adzamanga kuti?
4. Tsekera ndi chiyani?
5. Anakumbiranji maenje?
6. Anakumba maenjewa bwanji?
7. Anamata chiyani?
8. Ndani analikutunga madzi?

Ask each other questions about the text:

Kodi........chiyani......kuti......yani......etc.

15.5.2 Past Progressive *-naliku-* 'was....-ing'

Practice this pattern by asking and answering questions about what you were doing, where you were going......

Munalikuchita chiyani pamene ndinakuona ?
'What were you doing when I saw you?'

Ndinalikuŵerenga pamene munandiona.
'I was reading when you saw me.'

1st student: Munaliku-________________pamene ndinakuonani?

-chita chiyani
-pita kuti
-thandiza yani
etc.

2nd student: Ndinaliku- ________________ pamene munandiona.

-pita
-lemba
-yendetsa
-gwira ntchito
-seŵera
-thandiza

15.5.3 Present participle: *po-* + verb root + *-a*

Practice using the present participle by asking and answering questions in the following pattern:

Chinaoneka chiyani popita kuntchito?
'What happened when going to work?'

Popita kuntchito, ndinagula fodya.
'Going to work, I bought some tobacco.'

1st student: Chinaoneka chiyani po- ____________________?

-pita kusukulu
-tsegula chitsekocho?
-bwera kuntchito?

2nd student: Po- ____________________ ndina- ____________________.

-pita kusukulu	-peza ndalama.
-tsegula chitsekocho	-ona njokayo.
etc.	

15.5.4 *pamodzi/limodzi* 'together'

You have a friend. State things that you like to do together:

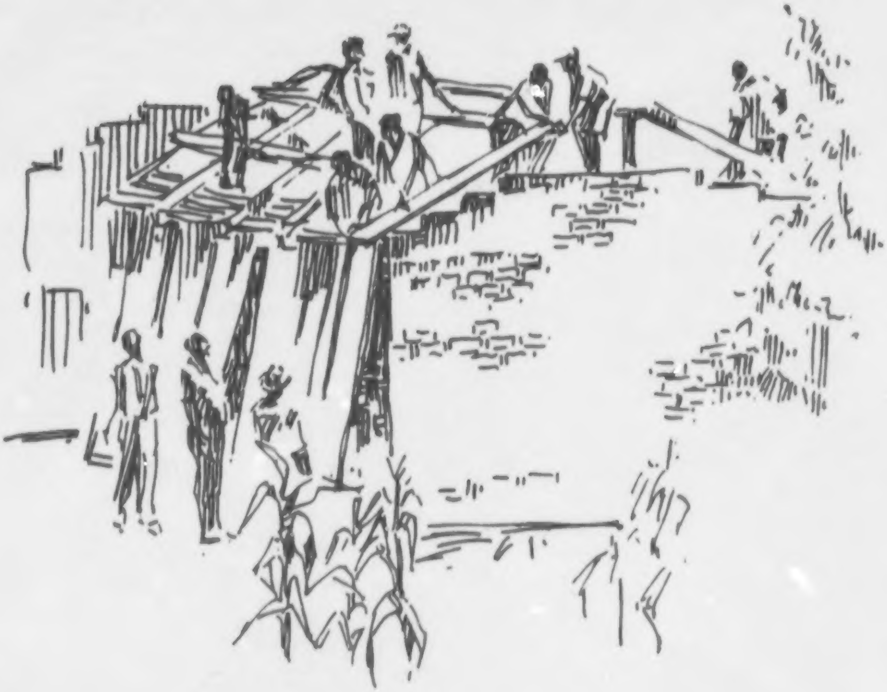
Timakonda __________________ pamodzi.

kuphunzira
kupita kuulendo
kuvina
etc.

Also state things you don't like to do together:

Sitimakonda ____________________ pamodzi/limodzi.

kudya
kugwira ntchito
etc.



KUMANGA NYUMBA

15.6 SUPPLEMENTARY READING

15.6.1 NYUMBA NDINE

By E.J. Chadza

Nyumba ndine, Nyumba ndine,
Unati mzati.
Onse aimira ine,
Ine mzati wa ngwi!
Nyumba ndine, Nyumba ndine,
Unati mzati.

Nyumba ndife, Nyumba ndife,
Linati phaso.
Onse alindira ife,
Ife denga la gwa!
Nyumba ndife, Nyumba ndife,
Linati phaso.

Nyumba ndife, Nyumba ndife,
Zinati zipupa.
Onse aonera ife,
Ife zipupa za njo!
Nyumba ndife, Nyumba ndife,
Zinati zonse.

Nyumba ndani? Nyumba ndani?
Zinati zonse.
Tonse aposetsa ndani?
Ife payekha zi!
Nyumba ndani? Nyumba ndani?
Zinati zonse.

Nyumba ndife, Nyumba ndife,
Zinati zonse.
Mtolo umodzi pomanga
Tonse pamodzi ndi!
Nyumba ndife, Nyumba ndife,
Zinati zonse.

-*ti* 'say'

-imira 'depend on'

*ngwi** 'strength'

-*lindira* 'wait for'

*gwa** 'strength'

zipupa (Cl. 7/8) 'walls'

-*posetsa* 'excell'

*zi** 'nothing'

mtolo (3/4) 'bundle'

*ndi** 'all'

*These four words are called ideophones. Ideophones occur in many languages of the world, but seem to be especially common in African languages and particularly in Bantu languages, such as Chicheŵa. An ideophone is a word which 'sounds like its idea' (ideo-phone); that is, unlike with other words you can connect its sound with its sense. Ideophones usually function as adverbs; that is, they amplify the meanings of verbs or adjectives. Many of them answer the question 'how', expressing 'how' an action was done, 'how' intense some feature is. Their sense and use, then differs decidely from the nouns which have related meanings. For example, *mdima* means 'darkness' but the ideophone *bi* answers the question 'how dark?' with a sense of 'very dark'. Here are some examples of how they are used:

M'chipinda changa muli bi.
'In my room it's very dark.'

Ndili gwa.
'I'm very fine (strong, firm).

Madzi atha phu.
'The water is finished completely. (all gone).

Mbale yanu ili fwa.
'Your plate is very full.'

15.6.2

KAMANGIDWE KA CHIMBUDZI

By J.J. Chiwala Banda

Choyamba tipeze malo amene palibe miyala yambiri, chifukwa sitivutika pokumba. Popeza chimbudzi chimafunika kukumba kopitirira msinkhu was munthu kuopa kuti chingadzadze msanga. Kukula kwake muutali chikhale mapazi anayi ndi hafu; muufupi mapazi aŵiri ndi hafu kuti mukhale malo okwanira.

Tipita kutchire kukadula mitengo ya mtundu wa muwanga kaya yolimbirapo yoyala pamwamba. Mmene muli nyangalazi tiyikemo miyala ndikufotsera ndi dothi kenaka titsire ndi mtsiro ndikusalaza ndi nkhulungo. Tisaiŵale kusiya dzenje laling'ono loti tizidzakhalapo podzithandiza. Osalephera kukhala ndi chovundikira padzenje pachimbudzipo.

Tipitenso kutchire kukapeza mtanda, nsichi, nsungwi, phaso, tsekera, udzu ndi luzi kapena khonje. Tikumbe maenje mozunguliza chimbudzi chija ndipo tiyikemo nsichi zija. Nsungwi zija tizing'alule kuti tipanire nsichi zija pomanga ndi luzi lija pafupipafupi mkati. Kunja kwake tithire tsekera ndikupananso ndi nsungwi ndi kumata mkati ndi kunja; kenaka tikulungize zipupazo. Tisaiŵale kusiya khomo.

Titenge mtanda ndi kuika pamwamba pa zipupazo motanthalika muutali wake, ndi kutenga phaso kumangiriraku mtandawo mozunguliza nyumba yonse, tipanenso ndi nsungwi phaso lija mozunguliza denga lonse ndipo tikatero tithire tsekera mozungulira denga lonse titapana ndi nsungwi. Tifolere denga lija ndi udzu kuwopetsa mvula ndi dzuŵa. Pomaliza kwenikweni timangirire chitseko.

Vocabulary

-funika	'be important'
msinkhu	'size'
-opa	'be afraid'
-dzadza	'fill'
muutali	'length'
muufupi	'width'
tchire	'bush'
-yala	'spread'
nyangalazi	'gaps'
-fotsera	'cover'
mtsiro	'stone'
motanthalika	'crosswire'
-salaza	'make smooth'
nkhulungo (9/10)	'a smoothing stone/ stones
osalephera	'Don't fail'
chovundikira	'cover'
mtanda	'beam'
-ng'alula	'split'
pafupipafupi	'closely'
-thira	'layer'
-folera	'thatch'

15.7 PROVERB

Discuss the following proverb, its imagery, and appropriateness:

Mutu umodzi susenza denga.

-senza 'carry'

(This proverb advises us not to try doing things alone; many difficult tasks demand a group effort in order to succeed. Just as one beam can not hold up a roof, one person can not do everything by him/herself.)

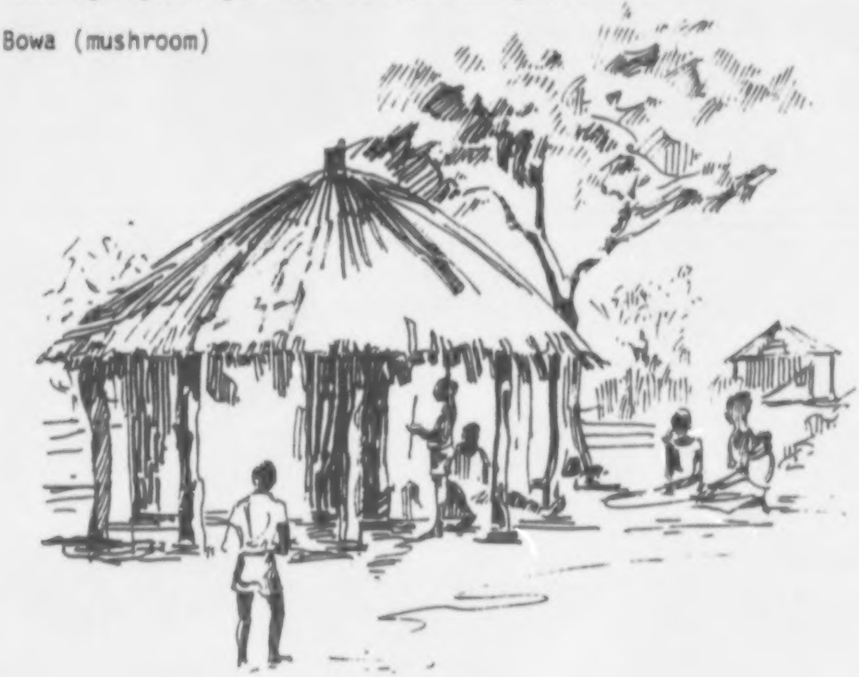
15.8 RIDDLES

Q. Ndamanga nyumba yanga yopanda khomo. Nchiyani?

A. Dzira

Q. Ndamanga nyumba ya mzati umodzi. Nchiyani?

A. Bowa (mushroom)



NYUMBA YATHU

REVIEW EXERCISES
Lessons 11-15

A. Substitute the following nouns into the model question, making all necessary agreement changes. Then answer the question with the appropriate form of the modifier provided. Remember that there are five types of modifiers:

1) Number stems, *-ngati* 'how many/much' and *-ina* 'some, other,' take the AP.

2) Nouns, qualifiers, and possessive stems take the associative prefix (AP + '*a*' of association).

3) Adjectival stems take a conjunctive double prefix (the associative form + the AP).

4) The verb stems *-tha* and *-pita* take the AP + the perfect T/A as a prefix.

5) Verbal modifiers take the verbal modifier prefix (associative prefix + the *ku-* of the infinitive).

Example:

Model Question: *Anatenga tebulo lotani?*
'What kind of table did he/she bring?'

Noun/Modifier: *chakudya/-tentha*

New Question: *Anatenga chakudya chotani?*
'What kind of food did he/she bring?'

Answer: *Anatenga chakudya chotentha.*
'He/she brought some hot food.'

1. kalata/-tali
2. galu/-muna
3. zingwe/-ina/-fupi
4. madzi/-zizira
5. mwana/-dwala
6. ng'ombe/-kalamba
7. chipeŵa/-ng'ono
8. khasu/-thyoka
9. mipeni/-tsopano
10. mabuku/-kulu

B. Change the following active sentences into passive ones. Remember that:

1) The PATIENT becomes the subject of the sentence.
2) The AGENT or 'DOER' (if there is one) is expressed as the object of *ndi* 'by'.
3) The active verb is made passive by adding to the verb root a harmonic vowel (*i* or *e*) + the passive suffix -*dw*- + a word final vowel (-*a* or -*e*).

Example:

> *Amayiwa anagulitsa chimanga chonse.*
> 'Those women sold all the maize.'
>
> *Chimanga chonse chinagulitsidwa ndi amayiwa.*
> 'All the maize was sold by those women.'

1. Abambo anga adzakonza njinga yanga.
2. Tinapeza mpeni watsopano pa msewupo.
3. Ndikupatsani nthochi yomaliza.
4. Mwanayo wamenya mwanayu.
5. Amaimba nyimbo ija bwino.
6. Amunawo akumanga nyumba za dothi.
7. Simunatseke mazenerawo.
8. Taona phunzira loyamba.
9. Ana anaona ngoziyo.
10. Ndidzamwa moŵa wonse.

C. Answer the following questions.

Example:

Mumakonda tebulo lotani? 'What kind of table do you like?'

Ndimakonda tebulo lalifupi. 'I like a short table.'

1. Anagulira mphatso yani?
2. Ndani akugwira ntchito nanu?
3. M'dziko la pansi dziko laling'ono kupambana onse ndi liti?
4. Mukufuna madzi otani?
5. Anamenya mwana wa yani?
6. Muzichita chiyani masiku onse?
7. Munagula chingwe chiti?
8. M'Ameleka tawuni yaikulu kupambana onse ndi iti?
9. Anavutana ndi yani?
10. Munapatsidwa chiyani ndi abambo anu?

D. Complete the following sentences.

Example:

Mukachedwa... *Mukachedwa, sindidzakudikirani.*
'If you are late, I won't wait for you.'

1. Atawamvera...
2. Ndikadwala...
3. Musanamuone...
4. Akaiŵala kubwera...
5. Nditalemba kalatazo...
6. Akadachenjera...
7. Chala chathyoka chifukwa...
8. Musanaseŵere mpira...
9. Anatipatsa zovalazo chifukwa...
10. Mukadapanda kugwa...

E. Make comparative sentences of the type 'bigger than.../more beautiful than...' Remember that:

Sentence + kuposa + a reduced sentence
(or kupambana)

Example:

mpando uwu...   -kulu...mpando uwo

Mpando uwu ndi waukulu kuposa mpando uwo.
'This chair is bigger than that chair.'

1. nsalu iyi/-dula/nsalu iyo
2. ulimi/-vuta/uphunzitsi
3. Joni/-kalamba/inu
4. nthochi yanu/-ipa/yanga
5. Kuŵerenga/-kondweretsa/kulemba
6. miyala iyo/-lemera/miyala iyi
7. atsikana/-chuluka/anayamata
8. ku Karonga/-tali/Lilongwe
9. Ukonde uwo/-tsopano/ukonde uwu
10. Mitengo iyo/-fupi/nyumba izo

F. Substitute the following nouns into the model question and then answer with the fluent usage form meaning 'with' (*na*-) + the demonstrative. Remember that:

1) The verb -*li ndi* 'have' is composed of -*li* 'be' + *ndi* 'with'.

2) *ndi* 'with' can form a contraction with the -*o* demonstrative.

Example:

Model: *Kodi muli ndi ndalama?*
'Do you have any money?'

Substitution: *abwenzi*

New Model: *Kodi muli ndi abwenzi?*
'Do you have any friends?'

Answer: *Inde, muli nawo.*
'Yes, I have some.'

1. zovala zatsopano
2. timipeni
3. chitsime chachikulu
4. nkhokwe
5. mkazi
6. mabuku okwanira
7. mphasa yogonera
8. phunzira loyamba
9. mipando yochuluka
10. ana ambiri

G. Use the appropriate form of the verb -*ona* 'see' in the following sentences.

Example:

Ndikufuna ____ *sukulu yatsopano.* → *Ndikufuna kuona sukulu yatsopano.*
'I want to see the new school.'

1. AChibwe ndi aChikondi ________ kumsika.
2. Bwenzi langa ________ kale nyanja ya Chilwa.
3. Mayi wokalamba uja ________ mbala usiku dzulo.
4. Muyenera ________ minda yathu.
5. Joni ________ m'galasimo.
6. Njoka yaikuluyo ________ ndi anthu ambiri.
7. Ndingathe ________ timbalameto.
8. Mukapita ku Blantyre m'maŵa muno, ________ alendo a ku Ameleka.
9. Bwerani kuno. ________ anu!
10. Sitikonda ________ ngozi.

LESSON 16A

(PHUNZIRO LA KHUMI NDI CHISANU NDI CHIMODZI)

GRAMMAR

16.1 New Vocabulary
16.2 The Stative Verb Suffix -K-
16.3 Conjunctions
  16.3.1 NGATI 'IF'
  16.3.2 NGAKHALE 'ALTHOUGH/EVEN IF'
  16.3.3 NGAKHALE...KAPENA 'WHETHER..OR...'
16.4 Summary Exercises
16.5 Grammatical Patterns Learned

LESSON 16 A

(PHUNZIRO LA KHUMI NDI CHISANU NDI CHIMODZI)

16.1 NEW VOCABULARY

CLASS 6

mayeso 'exam/exams'

CLASSES 7/8

chambo 'a type of fish found in Lake Malaŵi

CLASSES 9/10

njovu 'elephant/elephants'
ngozi 'accident/accidents'

VERBS

-thyola 'break'
-duka 'be cut'
-ng'amba 'tear'
-ng'ambika 'be torn'
-oneka 'be visible'
-dyeka 'be edible'
-pezeka 'be found'
-limika 'be grown'
-mweka 'be drinkable'
-soka 'sew'

VERB SUFFIX

-k- 'stative suffix'

CONJUNCTIONS

ngati 'if'
ngakhale 'even, even though, even if, although'
ngakhale...kapena... 'whether..or not, whether or not'

16.2 THE STATIVE SUFFIX -K-

We have already seen a passive verb form expressed by the -dw- suffix. In that form, the PATIENT (the person or thing acted upon) is the subject of the passive verb and the AGENT (the 'doer' of the action) may be expressed as the object of ndi 'with':

Ndege inaonedwa ndi ife. 'The plane was seen by us.'

There is another verb form which functions with a patient as the subject of the verb. It is called the stative and it is marked by the verbal suffix -k-. Whereas the passive suffix stresses the idea of action, the stative suffix stresses the idea of state. In fact, the stative has two aspects: it can express a state ('The bottle is broken.') or it can express the potential of a state ('The moon is visible'. That is, there is a potential of the moon being seen.) The formal subject of the sentence is the PATIENT and the AGENT ('doer') of the action is not expressed. This makes a stative verb different from a passive verb because remember that the agent may be optionally expressed with the passive suffix. Compare the following sentences:

Passive -dw-	Stative -k-
Mwezi unaonedwa ndi ife dzulo. 'The moon was seen by us yesterday.'	Mwezi unaoneka dzulo 'The moon was visible yesterday.'

The verb unaonedwa expresses the idea that the moon 'was seen' by someone ndi ife 'by us' indicates that agent. On the other hand, unaoneka only describes the situation or state of the moon 'being visible' without concern for an agent. There is the possibility that because 'the moon was visible', it 'was seen' by someone. But with the stative, 'by someone' is not relevant. All that is relevant is the state of the moon. Adverbial constructions indicating time may follow the stative verb, but not the AGENT nor are any objects of the verb possible.

To form the stative, the verb root will take the harmonic vowel -i- or -e- (according to the same rules as those for this vowel with the applied or passive suffixes) before adding the suffix -k- and final -e or -a:

$$\text{Verb root} + \begin{matrix}\text{-i-}\\ \text{-e-}\end{matrix} + \text{-k-} + \begin{matrix}\text{-e}\\ \text{-a}\end{matrix}$$

1) Monosyllabic verbs:

-dya 'eat' -dy- + -e- + -k- + -a = -dyeka 'be edible'

2) Verbs of more than one syllable:

a) Verb roots whose vowel is -O- or-e-:

-ona 'see' -on- + -e- + -k- + -a = -oneka 'be visible'

-peza 'find' -pez-+ -e- + -k- + -a- = -pezeka 'be found'

b) Verb roots whose vowel is i, a, or u:

-lima 'grow' -lim- + -i- + -k- + -a = -limika 'be grown'

-ng'amba 'tear' -ng'amb- + -i-+-k-+ -a = -ng'ambika 'be torn'

For some verbs ending with -la or -ra , those syllables are dropped before adding the -k- suffix:

-dula 'cut' -du- + -ka = -duka 'be cut'

-thyola 'break' -thyo- + -ka = -thyoka 'be broken'

Examples: Chambo chimapezeka m'nyanjamo.
'Chambo is found in this lake.'

Phiri la Mulanje limaoneka masiku onse.
'Mulanje is always visible.'

Mkono unathyoka chaka chatha.
'My arm was broken last year.'

In the first two examples, the habitual T/A -ma- is used. This is a common T/A prefix used with the stative, probably because if something is in a state or could be potentially in a state (the two senses of the stative verb), there usually is a habitual aspect about it. The past T/A -na- also occurs often with stative verbs, with reference to a past state.'

EXERCISES

A. Give the stative form of the following verbs:

-dya - -dyeka

1. -konda
2. -iŵala
3. -konza
4. -gulitsa
5. -gwira
6. -kwera
7. -mva
8. -thyola
9. -ŵerenga
10. -mwa

B. Substitute the following expressions into the model sentence, making all necessary agreement changes:

Example: Chimanga chimapezeka m'Malaŵi.

Model: 'Maize is found in Malaŵi.'

Substitute: Mtedza

New Model: Mtedza umapezeka m'Malaŵi.
'Ground nuts are found in Malaŵi.'

1. Maluŵa
2. Njoka
3. Udzudzu
4. Nthochi
5. Tii
6. Chambo
7. Mbuzi
8. Mitengo
9. Zipatso zonse
10. Njovu

C. Answer the following questions with the stative verb form:

Example: Chimapezeka chiyani m'Malaŵi?
'What's found in Malaŵi?'

Mikango imapezeka m'Malaŵi.
'Lions are found in Malaŵi.'

1. Chimaoneka chiyani?
2. Chimaŵerengeka chiyani?
3. Chinathyoka chiyani?
4. Chimadyeka chiyani?
5. Chimalimika chiyani?
6. Chinaduka chiyani?
7. Chimamweka chiyani?
8. Chinaiŵalika chiyani?
9. Chinathyoka chiyani?
10. Chinang'ambika chiyani?

D. Make true and false statements using verbs containing the stative suffix -k- about the classroom or any shared information. If the statement is true, say Inde 'yes'; if it is false, say Iyayi 'No' and correct it:

Udzu umadyeka.
'Grass is edible.'

Iyayi, chimanga chimadyeka.
'No, maize is edible.'

16.3 CONJUNCTIONS

You have already learned some conjunctions which tie together different parts of a sentence. Ndi and ndipo meaning 'and' link coordinate parts of a sentence:

Ndidzadya chipatso ndi buledi.
'I'll eat fruit and bread.'

Anagula buku lija dzulo, ndipo aliŵerenga lero.
'He bought the book yesterday, and he has read it today.'

Koma 'but' connects dissimilar or contradictory parts of a sentence:

Ndimakonda nsomba, koma sindikufuna tsopano.
'I like fish but I don't want any now.'

And chifukwa states the cause or reason for a state or action:

Chifukwa chiyani munamumenya?
'Why did you hit him?'

Ndinamumenya chifukwa anaba mabuku anga.
'I hit him because he stole my books.'

Some additional conjunctions that we'll look at are: ngati 'if', ngakhale 'although', ngakhale..kapena..'whether or not'. All of these occur in subordinate clauses which never can be complete sentences on their own: they always occur as appendages of main cluases.

16.3.1 NGATI 'IF'

You already learned another expression meaning 'if/when': the verbal prefix -ka-:

Akabwera, adzakuthandizani.
'If he comes, he'll help you.'

Ngati can be used to convey the same sense of 'if'. The difference is that ngati can be used to precede a verb with any T/A prefix (not -ka-) in the subordinate 'if' clause:

Ngati AP + T/A + verb stem, Main Clause

Ngati adzabwera, adzakuthandizani.
'If he comes, he'll help you.'

Ngati introduces a condition in a subordinate clause ('if he comes') whose appropriate result ('he will help you') is given in the main clause. Therefore, the subordinate ngati clause states the condition and the main clause states the result.

The ngati clause may come at the beginning or at the end of the sentences:

(result) (condition)
Ndidzapita, ngati mudzandipatsa ndalama.
'I'll go if you give me the money.'

(condition) (result)
Ngati mvula igwa, sitidzasewera mpira.
'If it rains, we won't play.'

Other examples:

Ngati sabwera posachedwa, ndichoka.
'If he doesn't come soon, I'll leave.'

Ndidzakonda ngati mudzandigwirira ntchito.
"I'll be happy if you will work for me.'

EXERCISES

A. Answer the following questions:

Mudzachita chiyani ngati anzanu afuna kuchoka?
'What'll you do if your friends want to leave?'

Ndichokanso ngati anzanga afuna kuchoka.
'I'll leave too if my friends want to leave.'

1. Mudzachita chiyani ngati njinga yathyoka?
2. Mudzachita chiyani ngati sabwera?
3. Ndani adzayendetsa ngati mungathe kukonza galimoto yathu?
4. Mudzaphika chiyani ngati anzanu afika?
5. Mudzachita chiyani ngati inu mulibe ndalama?
6. Mudzachita chiyani ngati simungathe kunyamula tebulolo?
7. Mudzapita kuti ngati malaya ang'ambika?
8. Mudzachita chiyani ngati mphunzitsi wanu sabwera m'kalasi?
9. Mudzapita kuti ngati mukufuna kubwereka mabuku?
10. Mudzachita chiyani ngati mudzapita ku Blantyre?

B. Complete these sentences:

Example: Anatitengera chipatso chija ndipo.../
Anatitengera chipatso chija ndipo tinachidya.
'They brought us the fruit and we ate it.'

1. Ndachedwa chifukwa...
2. Anamaliza ntchitoyi ndipo ...
3. Ndikumukonda koma ...
4. Alimiwo analima mtedza ndi...
5. Tingathe kukhoza ngati...
6. Sitinadziŵa chifukwa...
7. Anaba ndalama zanga ndi...
8. Anachita ngozi koma...
9. Ndikupangirani tebulo ngati...
10. Ndinaŵerenga buku la Chicheŵalo koma...

16.3.2 NGAKHALE 'ALTHOUGH', 'EVEN IF'

Ngakhale introduces a circumstance which leads to an 'unexpected' result expressed in the main clause:

Circumstance	Result
'Although I fed the dog,	it bit me.'

Ngakhale is used similarly to ngati, introducing a subordinate clause that may either come at the beginning of the sentence or at the end:

Ngakhale anadwala, anapita kuntchito.
'Although he was sick, he went to work.'

Ndikuthandizani ngakhale ndatopa.
'I'll help you although I'm tired.'

Ngakhale timakondana, sindidzakukwatira.
'Although we like each other, I won't marry you.'

An additional meaning of ngakhale is 'even if':

Ngakhale chipatso ndi choipa, ndichidya.
'Even if the fruit is bad, I'll eat it.'

Ndivina ngakhale palibe nyimbo.
'I dance even if there is no music.'

16.3.3 NGAKHALE....KAPENA 'WHETHER OR NOT'

This construction indicates that something will occur without any condition (e.g. 'I study whether or not I am well.) Ngakhale introduces the conditional subordinate clause whose verb is in the subjunctive form in -e):

Ndipita ngakhale mvula igwe kapena ayi.

or

Ndipita ngakhale mvula igwe kapena isagwe.
'I'll go whether it rains/should rain or not (shouldn't rain)

Note: Ndipita is the main clause. The Ngakhale ... kapena clause can't stand on its own as a sentence.

Following kapena, there is the choice of merely using ayi 'not' (short for iyayi) or the negative of the subjunctive verb of the clause (igwe-isagwe).

Other examples:

Ndimadya ngakhale ndikhale ndi njala kapena ayi.
'I eat whether or not I'm hungry.'

Amaphunzira ngakhale ndikhale ndi mayeso kapena ayi.
'He studies whether or not he has an exam.'

EXERCISES

A. Change the following sentences from ngati 'if' statements to ngakhale... kapena.. 'whether or not' statements.

Example: Ndidzakuthandiza ngati mundipatsa ndalama.
'I'll help you if you give me some money.'

Ndidzakuthandiza ngakhale mundipatse ndalama kapena ayi.'
'I'll help you whether or not you give me money.'

1. Tidzachoka ngati afuna kuchoka.
2. Adzaimba ngati timfunsa.
3. Tingathe kukhoza ngati tidzalimbikira kuŵerenga.
4. Ndikupangirani tebulo ngati mudzagula matabwa okwanira.
5. Adzapita ku Blantyre ngati apeza galimoto.
6. Amaphika zakudya zambiri ngati pali alendo.
7. Ndikufuna kuvala malayawo ngati mwasoka.
8. Amandikonda ngati ndili ndi ndalama.
9. Tidzadikira ngati simudzachedwa.
10. Ndimaŵerenga ngati ndili ndi nthaŵi.

B. Complete the following statements:

Example: Sindinamvetse ngakhale
Sindinamvetse ngakhale ndinaŵerenga phunziro lija.
'I didn't understand although I read the lesson.'

1. Ndimagwira ntchito tsiku lili lonse ngakhale...kapena...
2. Ndinachita ngozi ngakhale...
3. Munthuyo amaba ngakhale...kapena...
4. Ndimakonda fodya ngakhale...
5. Amayi anga amandilembera kalata ngakhale...kapena...
6. Tivutana ngakhale...
7. Anavala malaya okongola ngakhale...
8. Amamwa moŵa ngakhale...kapena...
9. Tinachedwa ngakhale...
10. Ndingathe kuimba bwino ngakhale...

C. Join the following sentences with either of the conjunctions ngati 'if' or ngakhale 'although':

Example: Akuuzani ______________ mumfunsa.
Akuuzani ____ngati____ mumfunsa.
'He will tell you if you ask him.'

1. Ndidya nsomba ____________ sindizikonda.
2. Mudzatopa ____________ simumwa khofi.
3. Anagula zovala zatsopano ____________ anali ndi zokwanira.
4. Sipadzakhala msonkhano ____________ sadzabwera mawa.
5. ____________ achedwa, sitiwadikira.
6. ____________ ndikudziŵa kuphika bwino, ndalemba khuki.
7. Ndingathe kuyamba ntchito yanga ____________ mudula chingwe ichi.
8. Afuna galimoto yatsopano ____________ alibe ndalama.
9. ____________ mukonza njinga yanga, ndikondwa.
10. Ndikonda nyimboyo ____________ sindimva mawuwo.

16.5 SUMMARY EXERCISES

A. Answer the model question with the vocabulary provided:

Example:

Model Question: Chimaoneka chiyani kuchokera kuno?
'What is visible from here?'

Answer: (nyanja ya Chilwa) - Nyanja ya Chilwa imaoneka kuchokera kuno.
'Lake Chilwa is visible from here.'

1. mitengo yaitali
2. Phiri la Mulanje
3. nyumba zambiri
4. galimoto yatsopano yanu
5. ulalo waukulu uja
6. minda yawo
7. mwezi
8. sukulu yathu
9. alendo aja
10. kwathu

(Continue providing your own examples of 'things/people' that are visible.)

B. Change the following sentences into ones that have verbs with the stative suffix -k-:

Example: Ndinathyola mwendo wa tebulolo. - Mwendo wa tebulolo unathyoka.
'I broke the leg of the table. 'The leg of the table was broken.'

1. Amalima chimanga kuno.
2. Timaona chipatala kuchokera kuno.
3. Mwang'amba malaya anga.
4. Anadula chingwe ichi.
5. Adya nsima iyo.
6. Anapeza njoka pafupi ndi nyumbazo.
7. Amagulitsa mankhwala kumsika.
8. Amakonza njinga pasitolopo.
9. Amamwa moŵa wambiri.
10. Anaiŵala dzina lanu.

C. Complete the following sentences with an appropriate clause:

Example: ___________ngakhale ndi chovuta. -Ndikukonda Chicheŵa ngakhale ndi chovuta. 'I like Chicheŵa although it is difficult.'

1. _______________ngakhale ndinu wolemera kapena ayi.
2. _______________ngati abwera.
3. _______________ngakhale ndi zophika kapena ayi.
4. _______________ngati ndi patali.
5. _______________ngakhale ndi chodula kapena ayi.
6. _______________ngakhale anadwala.
7. _______________ngakhale sadzafika posachedwa.
8. _______________ngati mukumbuka.
9. _______________ngakhale simukudziŵa kuphika.
10. _______________ngati mudzandithandiza.

D. Substitute the following verbs into the 'whether or not' (ngakhale/kapena) portion of the model sentence:

Example:

Model:	Adzabwera ngakhale adwale kapena asadwale. 'He will come whether he is sick or not.
Substitution:	-phunzira
New Model:	Adzabwera ngakhale aphunzire kapena asaphunzire. 'He'll come whether he studies or not.'

1. -dya
2. -gwira ntchito
3. -mwa moŵa
4. -li ndi nthaŵi
5. -mva Chicheŵa
6. -gona
7. -seŵera
8. -thandiza
9. -lemba
10. -topa

16.5 GRAMMATICAL PATTERNS LEARNED

The Stative Suffix -K-

'The moon was visible.'

(Noun)	AP +	T/A +	verb root +	-i- -e- +	-k- +	vowel suffix	
Mwezi	u-	-na-	-on-	-e-	-k-	-a	Mwezi unaoneka

Conjunctions

Ngati 'if'

'If you come, I'll wait for you.'

Ngati	AP +	T/A +	verb root +	vowel suffix	Main Clause
Ngati	mu-	0	-bwer-	-a	ndikudikira
Ngati mubwera, ndikudikira.					

Ngakhale 'although, even if'
'Although he was tired, he helped us.'

Ngakhale	AP +	T/A +	verb root +	vowel suffix	
Ngakhale	a-	-na-	-top-	-a	anatithandiza
Ngakhale anatopa, anatithandiza.					

Ngakhale...kapena 'whether or not'
'We will go whether he comes or not.'

Main Clause	ngakhale	AP +	T/A +	verb root +	vowel suffix	kapena	ayi
tidzapita	ngakhale	a-	0	-bwer	-e	kapena	ayi
Tidzapita ngakhale abwere kapena ayi.							

LESSON 16B

(PHUNZIRO LA KHUMI NDI CHISANU NDI CHIMODZI)

COMMUNICATION/CULTURE

16.1		Njinga Yothyoka
16.2		Vocabulary Notes
16.3		Usage Notes
	16.3.1	-TANI 'DO/SAY WHAT?'
	16.3.2	NOUN FORMATION WITH THE VERBAL MODIFIER PREFIX
16.4		Cultural Notes
	16.4.1	Bicycles
	16.4.2	Bicycle Repair
16.5		Exercises
16.6		Supplementary Reading

LESSON 16 B

(PHUNZIRO LA KHUMI NDI CHISANU NDI CHIMODZI)

16.1 NJINGA YOTHYOKA

Mwamuna: Moni máyi.
Kathy: Moni bambo.
Mwamuna: Muli bwánji?
Kathy: Ndili bwino. Nanga inu?
Mwamuna: Ndili bwinónso. Zíkomo.
Kodí yátáni njínga?
Kathy: Njínga yáónóngéka.
Mwamuna: Pepáni. Chináónéka nchiyáni?
Kathy: Ndachita ngozi.
Ndagwá m'dzénje chifukwá chá galimóto.
Mwamuna: Kodí mwavúlala?
Kathy: Íyayi, síndínávúlale kwámbíri,
koma déresi lang'ámbíka.
Kodí ókonza njínga alíko kúno?
Mwamuna: Índé alíko.
Bwerani, ndikusonyézéni.
Kathy: Zíkomo kwámbíri.

16.2 VOCABULARY NOTES

Kodi yatani njinga 'What's the matter with your bicycle?'
? /do what/bicycle
-ononaeka 'be damaged'
-dzenje (maenje) Cl. 5/6 -'hole/holes'
-vulala 'be hurt'
-ng'ambika 'be torn'
-okonza njinga 'bicycle repairmen'
those fixing/bikes
-sonya 'point/show'

16.3 USAGE NOTES

16.3.1 -TANI 'DO/SAY WHAT?'

We first encountered -tani as a question word meaning 'what sort of':

Noun VMP + -tani
buku lo- -tani = buku lotani
'What sort of book?'

-tani can also be used as a verb, ('do what/say what/) taking an AP and T/A in a question:

Mukutani? 'What are you doing?'
(Mukutani may be contracted to Motani? Mu + Ku = mo).

In the dialogue, there was the question:

Kodi yatani njinga? 'What's the matter with the bicycle?'

The question literally means 'What has the bike done?' with the implication that 'something has happened to the bicycle'.

Some further examples:

Mukutani? 'What are you doing?'
Ndikuŵerenga bukuli? 'I'm reading this book.'
Kodi yatani njinga? 'What's the matter with the bike?'
Njinga yaonongeka. 'The bicycle is damaged.'

16.3.2 NOUN FORMATION WITH THE VERBAL MODIFIER PREFIX

To say 'a person (who) fixes bicycles', we would normally take the noun munthu 'person' and follow it by the verbal modifier prefix wo- + the verb stem -konza 'repair/fix':

munthu wokonza njinga 'a person fixing bicycles'

However, munthu may be deleted, leaving wokonza njinga to mean the 'one (person) fixing bicycles'. Even though munthu is absent, its presence is implied by the Class 1 VMP wo- (wa- + ku- = wo-). Similarly, the word okonza njinga would mean 'people fixing bikes' with the Class 2 verbal modifier prefix O- (a- + ku- = O-), referring to the plural subject anthu.

Therefore Class 1 and 2 VMPs wo- and O- can be used to create 'people' nouns from many verb stems. We have already seen wophunzira which refers to (munthu) wophunzira 'a person who studies' or 'a student'.

Other examples:

verb		
-dwala	'be sick'	wodwala 'a sick person'/odwala 'sick people'
-phika	'cook'	wophika 'cook' / ophika 'cooks' (one who cooks) (ones who cook)

Monosyllabic verbs do not merge their associative forms with the ku- of the infinitive:

-ba	'steal'	wakuba 'thief'/akuba 'thieves'

Anagwira wakuba mumsika.
'They caught the thief in the market.'

Wophika anakonza nsomba zambiri.
'The cook prepared a lot of fish.'

16.4 CULTURAL NOTES

16.4.1 BICYCLES

For those who can afford them, bicycles are a useful and efficient form of short distance transportation. With bus service limited and automobiles priced out of reach, the only real alternative to walking everywhere is cycling.

Bicycle repairs are often simple enough to be done by the owner. As much as bicycles are used for transporting people, they are also for transporting goods. It is sometimes astounding to see the size and variety of things carried on the back of a bicycle: pigs, chickens, baskets, pots, clothing, and all manner of farm produce. Bicycles are therefore work vehicles more than recreational ones.

16.4.2 BICYCLE REPAIR

Keeping a bicycle in good working order is somewhat of a challenge. While there is no problem riding on the paved roads that exist, cyclists often have to travel on roads of rock and dirt. There the risk of punctures and of damage by rocks is high. Meeting domestic animals (pigs, chickens, goats, ducks) and other larger vehicles on the road also is a hazard for the cyclist.

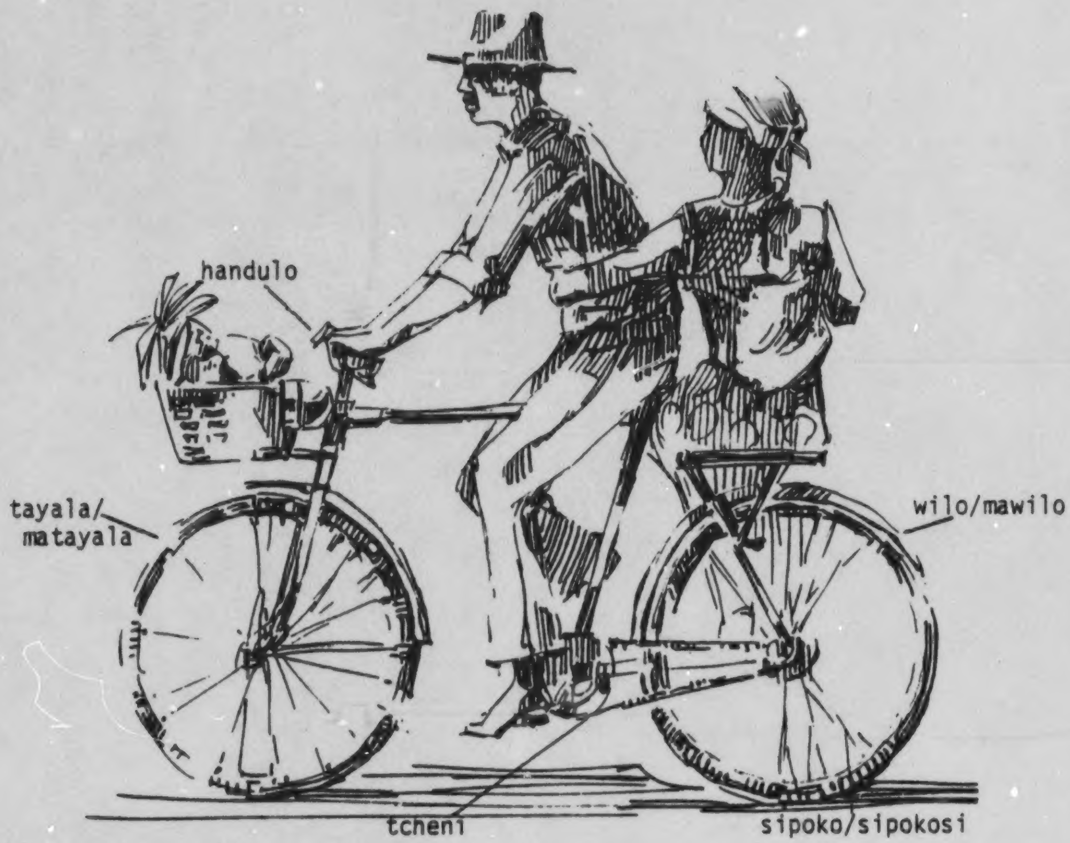
Knowledge of basic proper care of the bicycle is a first step. Also being able to fix a flat tire will save you hours of waiting or pushing your bicycle to the nearest town. In the case where you do need the help of a mechanic, you may find them only in larger towns where the number of bicycles would give enough business to a bicycle mechanic. Still, many garages and gas stations have mechanics who are capable of working on bicycles as a side business, but garages are few and far between outside of towns.

The following dialogue is a typical encounter between a mechanic and someone whose bicycle is in need of repair.

KWA WOKONZA NJINGA

Kathy: Odi!
Wokonza: Eee, Afîke
Moni máyi. Muli bwánji?
Kathy: Ndilipo. Kaya inu?
Wokonza: Ndilipónso. Zîkomo.
Chovúta nchîyáni?
Kathy: Sîndîdzîŵa. Tayala likukhúla 'Khwe, khwe, khwe'
Wokonza: Chábwino. Ndîóne.
Kathy: Ndi ndalámá zingáti?
Wokonza: Múndipátsé 75 tambala basi.
Kathy: Chábwino. Múmalíza nthâŵî yánji?
Wokonza: Ndimalíza posachédwa.
Kathy: Chábwino. Ndiyembékéza.

chovuta	(7/8)	'problem'
tayala	(5/6)	'tire'
'khwe, khwe, khwe'		'an ideophone (a sound which conveys an idea) describing the sound of the bicycle wire scraping.
-yembekeza		'wait'


handulo
tayala/
matayala
wilo/mawilo
tcheni
sipoko/sipokosi

NJINGA YA KAPALASA

ADDITIONAL VOCABULARY/EXPRESSIONS

Ndagunda galu. 'I bumped into a dog.'

-gunda 'bump'

Tayala laphulika. 'The tire has burst. (is flat.)

-phulika 'burst'

Tcheni laduka 'The chain has broken.'

njinga ya moto 'motor bike'
bike of fire

buleki/mabuleki (5/6) 'brake/brakes'

phedulo/mapedulo (5/6) 'pedal/pedals'

16.5 EXERCISES

16.5.1 KODI YATANI NJINGA? 'What's the matter with the bicycle?'

Practice the pattern 'what's the matter with....' by asking and answering questions in the following form:

(Kodi + AP + -a- + -tani + noun?)

1st student: Kodi ________ -tani ______________?

ya	njinga
ya	galimoto
wa	mwendo
cha	chala
a	malaya
etc.	

2nd student: ______________________________.

Njinga yaonongeka 'The bicycle is damaged.'

Mwendo wanga wathyoka. 'My leg is broken.'

etc.

16.5.2 CHINAONEKA NCHIYANI? 'What happened?'

Create mini-situations which will provoke the question 'what happened?' Feign crying, laughing, showing anger, looking sick or tired, appearing hurt in some part of the body.

1st student: Chinaoneka nchiyani?

2nd student: ____________________.

Ndagwa pansi.

Zinthu zanga zonse zinabedwa.

etc.

16.5.3 CHOVUTA NCHIYANI? 'What's the problem?'

Practice this pattern by asking each other what the problem is (with your bicycle, or other items). Answer by specifying the nature of the problem.

1st student: Chovuta nchiyani? 'What's the problem?'

2nd student: ________________________________.

Tcheni laduka. 'The chain is broken.'
Sindidziŵa. 'I don't know.'
Mpandowu wathyoka. 'This chair is broken.'
etc.

16.5.4 OKONZA NJINGA 'bicycle repairman'

Practice making nouns refering to people from the verbal modifier prefix + a verb stem. The first student should tell what the person does Amakonza njinga. 'He fixes bikes.', and the second student should tell who he is: Ndiye wokonza njinga. 'He's a bicycle repairman.':

1st student: Amagulitsa zinthuzo. 2nd student: Ndiye wogulitsa.

-phunzira
-ba
-phika
-imba
etc.

16.5.5 THE DIALOGUES

Create some dialogues based on the two presented in this lesson. They should be between a cyclist in need of assistance and a passerby and between a cyclist and a mechanic. Vary the structures and situations (the type of problem, the cause, possibility of being repaired, cost, time.) Use an actual bicycle as a prop to help you explain.

16.6 SUPPLEMENTARY READING

Read the following page of rules and regulations governing the use of bicycles. Ask your teacher for any explanations of vocabulary or rules.

MALAMULO APADERA *	EXTRA RULES
KWA ANTHU OKHAWO OKWERA NJINGA YA MULALU	FOR PEDAL CYCLISTS ONLY
73. Yang'anani m'mbuyo ngati mukufuna kupereka siginolo, kunyamuka kudula njira ina, kuchita chikhwathu kapena kutembenuka.	73. Glance behind you before you signal, move off, change course, overtake or turn.
74. Ngati mwapatsidwa malo oyendetsamo njinga agwiritseni ntchito.	74. If there is a cycle track, use it.
75. Yendani mondondozana ngati muyenera kutero kapena pamene galimoto likufuna kukupitani. Musayende limodzi anthu woposa awiri.	75. Ride in single file when road or traffic conditions require it and whenever being overtaken by a motor vehicle. NEVER RIDE MORE THAN TWO ABREAST.
76. Yendani kumanzere kwa mseu ndipo osapita-pita mkati mwa mseu.	76. Ride well to the left of the road. Do not weave in and out of traffic.
77. Musanyamule wina kapena kanthu panjinga yanu pamene mukudziwa kuti kuyendetsa bwino simutha. Musanyamule akatundu mmanja kapena mkhwapa mwanu.	77. Never carry anyone or anything that may interfere with your proper control of the machine. Do not carry parcels in your hand or under your arm.
78. Musagwirire kugalimoto kapena wanjinga wina.	78. Do not hold on to another vehicle or another cyclist.
79. Musayendetse kumbuyo kwa galimoto ikuyenda.	79. Do not ride close behind a moving vehicle.
80. Dzutsani mutu wanu ndipo penyani pamseu. Musayang'ane uku ndi uko ngati mwamva galimoto likubwere kumbuyo kwanu chifukwa mwina mungajejeme ndi kuphula ngozi.	80. Keep your head up and your eyes on the road. Do not look round if you hear a vehicle approaching you from behind: you may swerve and cause an accident.

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*from pages 24-25 of Malamulo a pa Msewu and pages 25-26 of The Highway Code printed by the Government Printer, Zomba, Malawi

LESSON 17A

(PHUNZIRO LA KHUMI NDI CHISANU NDI CHIŴIRI)

GRAMMAR

17.1 New Vocabulary
17.2 Kuti
- 17.2.1 Verb: 'say'
- 17.2.2 Conjunction 'that'
- 17.2.3 Conjunction 'so that/in order that'

17.3 'Since'
- 17.3.1 Kuchokera/Kuyambira + a time expression
- 17.3.2 Verb: Present Perfect Progressive
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17.4 'How Long?'
17.5 Summary Exercises
17.6 Grammatical Patterns Learned

LESSON 17 A

(PHUNZIRO LA KHUMI NDI CHISANU NDI CHIŴIRI)

17.1 NEW VOCABULARY

CLASS 7

chifikire 'since arriving'
chimwalire 'since dying'
chichokere 'since leaving'
chidyere 'since eating'
chisoni 'sadness'

VERBS

-yankha 'answer'
-nena 'say'
-uza 'tell'
-funsa 'ask'
-pempha 'beg'
-itana 'invite, call'
-ti 'say'
-ganiza 'think'
-uzidwa 'be told'
-vutika 'be troubled'
-dzuka 'get up'
-ŵaŵa 'hurt'

TIME EXPRESSIONS

lolemba 'Monday'
koloko 'o'clock'
Juni 'June'
hafu 'half'
pasiti 'past'
faifi 'five'
teni 'ten'
maola 'hours'
Malichi 'March'

QUESTION WORDS

nthaŵi yotani 'how long?'

17.2 KUTI

Kuti is a versatile word which can function as a verb and as various conjunctions. Used as a verb, kuti means 'to say'; as a conjunction, it means either 'that' or 'so that/in order that'.

17.2.1 VERB: 'SAY'

The verb stem -ti (like the verb -li 'be') is irregular since it does not end in the final vowel suffixes -a or -e as other verbs do; however, -ti does take both an AP and a T/A in its assembly pattern:

AP	+	T/A	+	-ti			
Ndi-		-na-		-ti	=	Ndinati	'I said'
A-		-ku-		-ti	=	Akuti	'he is saying'

-ti is frequently used to introduce a direct quotation:

> Anati, "ndidzathandiza." - He said, "I'll help."
>
> Mukachoka, mumati: "Ndapita, tsalani bwino."
> When you leave, you must say, "I'm going, stay well."
>
> Aphunzitsi anafunsa anati, "Ndani aŵerenga tsopano?"
> The teacher asked: "Who will read now?"

In the last example, the verb -ti follows another verb -funsa 'ask' so the sentence has the literal meaning: 'The teacher asked she said 'Who will read now?'

-ti can appear in similar constructions after -yankha 'answer' and -nena 'say' and other verbs involving speaking:

> Ndinayankha ndinati, "Iyayi, simungathe kuloŵa muno."
> I answered saying: "No you can't enter in here."

Depending on the content, the sense of -ti can be to introduce indirect or 'reported' speech (instead of a direct quotation):

Direct	Indirect
He said: "I'll go."	He said he will go.
Anati: "ndidzapita."	Anati adzapita.

In the examples, the -ti verb is immediately followed by both direct and indirect speech:

Other examples:

Ndimati ndili ndi nthaŵi yokwanira.
'I usually say I have enough time.'

Akuti sadzakwatire.
'He's saying he won't marry.'

EXERCISES

A. Ask questions, making the following substitutions into the model question. Then give an appropriate answer:

Example:

Model:	Mumati chiyani mukachoka? 'If you leave, what do you say?'
Substitution:	-ona bwenzi lanu
New Model:	Mumati chiyani mukaona bwenzi lanu? 'If you see your friend, what do you say?'
Answer:	Mukaona bwenzi lanu, mumati'Moni'basi. 'If you see your friend, you just say 'hello.'

1. -ona mwamuna wakalamba
2. -ona mayi wokalamba
3. -ona munthu m'mawa
4. -ona munthu madzulo
5. -vuta munthu wina
6. -fika panyumba ya munthu wina
7. -funa kudziŵa mtengo
8. -choka nyumba ya munthu wina
9. -thokoza munthu wina
10. -pita kumbuyo kwa munthu wina

B. Answer the model question with a form of the verb -ti followed by an indirect clause using the verbs provided below:

Example: Anati chiyani?
-pita Anati adzapita. 'He said he will go.'

1. -ngathe kukwera mitengo
2. -mva bwino
3. -lankhula pang'ono
4. -ŵerenga bukulo
5. -bwera posachedwa
6. -imba nyimboyo
7. -gwira ntchito usiku uno.
8. -peza kagalu
9. -dwala
10. -dziŵa anawo

17.2.2 KUTI 'THAT'

Kuti also can be used to link together parts of a sentence . In one sense it can mean 'that' as in the sentence:

Ndinamva kuti mumadwala. 'I heard that you were sick.'

The *kuti* clause (subject + verb) acts as an object of the main verb: '*Wnat* did you hear? 'I heard *That you were sick*.

Other examples:

Ndinaiŵala kuti palibe mkaka. 'I forgot that there's no milk.'

Takondwa kuti mungathe kubwera. 'We are happy that you can come.'

Analemba kuti amayi ake anamwalira. 'He wrote that his mother died.'

When the *kuti* clause is preceded by verbs expressing wishes or commands (such as -*funa* 'want', -*uza* 'tell', -*funsa* 'ask', -*pempha* 'beg') a subjunctive verb form is required after *kuti*. Whereas in English we might say, 'I asked *him to go*.', in Chicheŵa you would have to say, 'I asked *tnat he go*' with 'go' being in the subjunctive.

Earlier we saw that the subjunctive form of the verb conveys a request. Think of *kuti* + the subjunctive as an indirect request.

The basic form of a sentence with verbs of requesting such as -*funa* is:

Main Verb in Immediate Future			Subordinate Verb in Subjunctive
AP + 0 T/A +	funa	kuti	AP + 0 T/A + V. Root + -e
Ndi-	funa	kuti	a- -pit- e = Ndikufuna kuti apite.
'I'	'want'	'that'	'he/she should go'='I want him/her to go'

Another example is:

Afuna kuti tidye. 'He wants us to eat' (literally he wants that we should eat.)

The other verbs -*uza*, -*funsa*, and -*pempha* take an object prefix corresponding to the subject of the *kuti* clause (e.g.'I asked *him* that he should go.)

		Subjunctive Verb form
AP + T/A + OP +	-funsa (kuti) -uza -pempha	(AP + root + -e)

Ndinamufunsa (kuti) apite. 'I asked him to go.'
(I asked him that he should go.)

Tinawauza (kuti) agone. 'We told them to sleep.'

Mudzamupempha (kuti) akhale. 'You'll beg her to stay.'

Kuti in the preceding three sentences is in parenthesis since it is optional when followed by a subjunctive verb:

Tinakuuzani musaŵerenge bukuli.
'We told you not to read this book.'

or

'Tinakuuzani kuti musaŵerenge bukuli.

There is no difference in meaning between the two sentences.

*Remember that a subjunctive verb forms it negative with the prefix -sa-: muŵerenge 'you should read' - musaŵerenge 'you shouldn't read.'

EXERCISES

A. Substitute the following verbs into the main clause of the model sentence:

Example:

Model: Ndinamva kuti panalibe msonkhano.
'I heard that there wasn't a meeting.'

Substitution: -ganiza

New Model: Ndinaganiza kuti panalibe msonkhano.
'I thought that there wasn't a meeting.'

1. -kumbuka
2. -lemba
3. -ŵerenga
4. -uzidwa
5. -kondwa
6. -iŵala
7. -vutika
8. -mvetsa
9. -nena
10. -mva

B. Complete the following model sentence with the subjunctive form of the verb in paranthesis:

Example:

Model: Anandiuza kuti....'He told me that....'

Substitution: (-dya)

New Model: Anandiuza kuti ndidye. 'He told me to eat.'

1. (-gwira ntchito)
2. (-bwera)
3. (-phunzira)
4. (-tenga ndalamazo)
5. (-mvera aphunzitsi anga)
6. (-mwa madzi)
7. (-lemba kalata zambiri)
8. (-konza njinga yake)
9. (-fulumira)
10. (-dikira pang'ono)

C. Using the verbs in the preceding exercise, answer the following model question with kuti + the subjunctive form of the verb.

Example: Mufuna chiyani? 'What do you want?'
(-dya)

Ndifuna kuti adye. 'I want him to eat.'

17.2.3 KUTI 'SO THAT'

Kuti can also be a conjunction meaning 'so that/in order that'. It introduces a clause which gives an explanation or reason for the state or action mentioned in the main clause of the sentence. In English we might say: 'I wrote in order to invite you here.' or 'I wrote so that I should invite you here.' In the preceding two sentences, the 'so that' or 'in order' portions give the reason for 'writing' -- 'to invite you here/ I should invite you here. In English, the infinitive follows 'in order to' and a full sentence follows 'so that'/'in order that'.

In Chicheŵa, 'so that/in order' as expressed by kuti will be followed by a clause with a verb in the subjunctive form -e:

(kuti) + AP + verb root + -e

Tinabwera kuno (kuti) tiphunzire.	'We came in order to learn. 'We came so that we may learn.'
Mverani (kuti) mumvetse.	'Listen in order to understand.' 'Listen so that you may understand.'
Ndinalemba (kuti) ndikuitane kuno.	'I wrote in order to invite you here.' 'I wrote so that I could invite you here.'

As in the preceding usage of kuti as a conjunction meaning 'that', kuti in the context of 'so that' may be omitted with out any change in meaning:

Ndigwira ntchito kwambiri ndithandize banja langa.
'I work hard in order to help my family.'

EXERCISES

A. Substitute the following verbs into the kuti clause of the model sentence.

Example:

Model: Tabwera kuno kuti tiphunzire.
'We've come in order to learn.'

Substitution: -gwira ntchito

New Model: Tabwera kuno kuti tigwire ntchito.
'We've come in order to work.'

1. -dya
2. -seŵera
3. -ŵerenga
4. -imba
5. -phika chakudya cha madzulo.
6. - gona
7. -lima mindayo
8. -gulitsa zinthuzo
9. -thandiza
10. -konza galimotoyo

B. Using the verbs in the preceding exercise, answer the following model question:

Example:

Model: Chifukwa chiyani anabwera? 'Why did they come?'

(-gwira ntchito)

Answer: Anabwera kuti agwire ntchito. 'They came in order to work.'

C. Answer the following 'why?' questions with a sentence containing a a kuti 'so that/in order' clause:

Example: Chifukwa chiyani munalowâ m'chipindamo?
'Why did you enter that room?'

Ndinalowâmo kuti nditenge malaya anga.
'I entered in order to take my shirt.'

1. Chifukwa chiyani munadikira?
2. Chifukwa chiyani munatseka chitsekocho?
3. Chifukwa chiyani mumagwira ntchito?
4. Chifukwa chiyani munandithandiza?
5. Chifukwa chiyani mumaphunzira?
6. Chifukwa chiyani munamumenya?
7. Chifkuwa chiyani munadzuka?'
8. Chifukwa chiyani amapita kuulendo?
9. Chifukwa chiyani mukumpatsa buku lanu?
10. Chifukwa chiyani anakwatiŵa?

17.3 'SINCE'

kuchokera/kuyambira dzulo 'since yesterday'
chichokera chake 'since his departure'

In English, 'since' either introduces a time expression ('since 10 o'clock') or a potentially complete sentence which is functioning as a subordinate clause ('since we sold the house'). Sometimes the sentence is reduced from its subject-verb form ('since he departed' - 'since his departure'). In either case, the 'since' phrase functions adverbially because it answers the question 'when?'

In Chicheŵa, there are two different patterns for 'since' constructions, one for each of the types mentioned above:

(1) 'since' + time expression = kuchokera/kuyambira + time expression
(2) 'since' + reduced sentence = chi....re construction.

17.3.1 KUCHOKERA AND KUYAMBIRA

Kuchokera 'coming from' and kuyambira 'beginning from' express the notion of 'since' with a time expression:

kuyambira
kuchokera + time expression

Ndakhala pano kuchokera dzulo.
'I've been here since yesterday.' (coming from)

Ndakhala pano kuyambira pa 12 Januwale.
'I have been here since January 12.' (beginning from)

17.3.2 VERB: PRESENT PERFECT PROGRESSIVE

The main clause verb with 'since' construction often is in the perfect form. For example, Ndayenda mailosi khumi kuchokera dzulo 'I have walked ten miles since yesterday.' Another verb form, the present perfect progressive, is also often used in the main clause with 'since' phrases. As you can tell from its name, this verb form incorporates two aspects, the perfect and the progressive. Each aspect, however, is expressed by a separate verb. The first verb takes the perfect T/A (-a-) and the second one takes the progressive T/A (-ku-). The verb -khala 'stay' is always the first verb in this pattern:

Perfect Verb	Progressive Verb	
Ndakhala	ndikulankhula	= Ndakhala ndikulankhula
'I've been'	'I'm talking'	'I have been talking'

Other examples:

Akhala akuphunzira Chichewa kuchokera chaka chatha.
'He's been studying Chichewa since last year.'

Takhala tikugwira ntchito kuyambira lolemba.
'We've been working since Monday.'

Mwakhala mukudikira kuchokera pa teni koloko.
'You've been waiting since 10 o'clock.'

EXERCISES

A. Substitute the following time expressions into the model sentences:

Example:

Model: Ndakhala pano kuchokera dzulo. 'I've been here since yesterday.'

Substitution: dzana

New Model: Ndakhala pano kuchokera dzana. 'I've been here since the day before yesterday.'

1. sabata latha
2. lolemba
3. chaka chatha
4. pa 4 Malichi
5. mwezi watha
6. pa faifi kiloko
7. lachisanu
8. chaka cha 1978
9. Juni
10. hafu pasiti thu

B. Ask and then answer the following model question 'Mwakhaka mukuchita chiyani?' 'What have you been doing?' with the present perfect progressive form of the verbs in parenthesis:

Example: Mwakhala mukuchita chiyani?
'What have you been doing?'

-gwira ntchito - Ndakhala ndikugwira ntchito.
'I've been working.'

1. -phunzira
2. -ŵerenga
3. -dikira
4. -seka
5. -lemba
6. -seŵera
7. -lima
8. -vina
9. -thamanga
10. -phika

C. Using the following verbs, make questions in the form: 'Kodi mwakhala mukusoka nthaŵi yaitali? 'Have you been sewing a long time?' Then answer the questions affirmatively with an appropriate 'since' expression:

Example:

Model:	Mwakhala mukusoka nthaŵi yaitali? 'Have you been sewing a long time?'
Substitution:	-yendetsa galimoto galimoto
New Model:	Mwakhala mukuyendetsa galimoto nthaŵi yaitali? 'Have you been driving a long time?'
Answer:	Inde Ndakhala ndikuyendetesa galimoto kuchokera faifi koloko. 'Yes, I've been driving since 5 o'clock.'

1. -sesa
2. -manga nyumbayi
3. -imba
4. -kumba chitsimecho
5. -lankhula Chicheŵa
6. -gulitsa matimati
7. -panga matebulo
8. -nyamula katunduyu
9. -pita pansi
10. -mvera munthuyo

17.3.3 CHI...RE 'since' + a reduced sentence

When 'since' introduces a reduced sentence, Chicheŵa requires a special construction. The verb of the 'since' clause will become part of the following pattern:

chi + v. root + harmonic vowel + applied suffix -r- + final suffix -e

-fika 'arrive' Chi- + -fik- + -i- + -r- + -e = chifikire 'since arriving'

-day 'eat' Chi- + -dy- + -e- + -r- + -e = chidyere 'since eating'

-mwalira 'die' Chi- + -mwalir- + -i- + -r- + -e = chimwalirire 'since dying'

These chi....-re forms may take modifiers such as possessive pronouns with the agreement prefix chi- or other modifying phrases:

chifikire chake 'since his arrival' ('since he arrived')

chimwalirire cha mkazi wake. 'since the death of his wife'

It is evident then that these verbs have been nominalized by the chi- prefix and function as Class 7 nouns in context:

> Ndakhala ndikugwira ntchito chifikire chake.
> 'I've been working since his arrival.'
>
> Takhala ndi chisoni chimwalirire cha abambo athu.
> 'We've been sad since the death of our father.'

17.4 'HOW LONG?'

In Chichewa we have already learned how to ask specific questions about a period of time:

> Munaphunzira maola angati? 'How many hours did you study?'
>
> Ndinaphunzira maola anayi. 'I studied four hours?'
>
> Munakhala m'nyumbamo zaka zingati? 'How many years did you live in that house.'
>
> Ndinakhala umo zaka zisanu. "I lived there five years.'
> To ask 'what time' is nthaŵi yanji? (but this refers to a point in time, not a period).

It is possible to ask a more general question about a period of time. In English, we would ask 'How long have you been gone?', not specifying days, months, or hours in the question. In Chicheŵa there is a question composed of nthaŵi 'time' + yotani 'what kind of' = nthaŵi yotani 'what kind of time' or 'how long?'

> Mwakhala pano nthaŵi yotani? 'How long have you been here?'

The answer may either be a quantity of time or a 'since' construction:

Ndakhala pano sabata zitatu.
'I have been here three weeks.'

Ndakhala pano kuchokera pa thu Malichi.
'I've been here since March 2nd.'

Ndakhala pano chichokere chake.
'I've been here since her departure.'

EXERCISES

A. Substitute the following verbs into the chi..-re construction in the model sentence:

Example:

Model: Ndakhala ndikudwala chifikire.
'I've been sick since arriving.'

Substitution: -choka

New Model: Ndakhala ndikudwala chichokere.
'I've been sick since departing.'

1. -dzuka
2. -gona
3. -phika
4. -seŵera
5. -gwira ntchito
6. -viṅa
7. -thamanga
8. -kwera phirilo
9. -mwa
10. -dya

B. Complete the following sentences with a 'since construction chi..-re:

Example: Ndakhala ndi chisoni....

Ndakhala ndi chisoni chichokere chake.
'I've been sad since her departure.'

1. Ndakhala ndikutopa....
2. Ndakhala ndikudikira...
3. Ndakhala ndikumudziŵa...
4. Mvula yakhala ikugwa...
5. Akhala akukonza njinga yanu...
6. Takhala tikututhandizani...
7. Ndakhala ndikulemba kalata zambiri...
8. Mwakhala mukufuna nyumbayo...
9. Chala chakhala chikuŵaŵa...
10. Ndakhala ndikuyendetsa galimotoyo...

C. Make 'How long?' questions out of the following sentences. Then answer them with an appropriate time expression:

Example:

Ndakhala ndikuyenda pansi. 'I've been walking.'

Mwakhala mukuyenda pansi nthaŵi yotani? 'How long have you been walking?'

Ndakhala ndikuyenda pansi kuchokera pa naini koloko. 'I've been walking since 9 o'clock.'

1. Ndakhala pano.
2. Ndakhala ndikuphunzira Chichewa.
3. Takhala tikuseŵera mpira.
4. Akhala akugona.
5. Mwakhala mukudwala.
6. Mwakhala mukulankhulana.
7. Takhala tikudikira.
8. Akhala akulemba.
9. Ndakhala mphunzitsi.
10. Akhala akugwira ntchito pano.

17.5 SUMMARY EXERCISES

A. Answer the following model question with a kuti 'that' clause and an appropriate form of the verb in parenthesis:

Example: Munamva chiyani?
(mwendo...-thyoka)

Answer: Ndinamva kuti mwendo wake wathyoka.
'I heard that his leg is broken.'

1. (-dziŵa kuyendetsa galimoto)
2. (njinga ...-bedwa)
3. (-gwira ntchito...banki)
4. (-dwala)
5. (-ngathe kuimba)
6. (mvula ..-gwa)
7. (-khala ..msonkhano)
8. (-chita ngozi)
9. (-gula ..nyumba yatsopano)
10. (-fika)

B. Complete the following sentences with an appropriate verb:

Example: Ndimuthandiza kuti...

Ndimuthandiza kuti achoke msanga.
'I'll help him so that he may leave quickly.'

1. Ndinakuuza kuti....
2. Anaiŵala kuti....
3. Tifuna kuti....
4. Ndabwera kuti....
5. Ndinaganiza kuti....
6. Tinamupempha kuti....
7. Anawo anandipempha kuti....
8. Amagwira ntchito kuti....
9. Mwakondwa kuti....
10. Ndinakumbuka kuti...

C. Substitute the following verbs into the model question and then answer with an appropriate kuyambira/kuchokera 'since' expression:

Example:

Model: Mwakhala mukuŵerenga nthaŵi yotani?
'How long have you been reading?'

Substitution: -lemba

New Model: Mwakhala mukulemba nthaŵi yotani?
'How long have you been writing?'

Answer: Ndakhala ndikulemba kuchokera pa wani koloko.
'I've been writing since one o'clock.'

1. -vina
2. -lira
3. -lankhula
4. -thamanga
5. -dikira
6. -seŵera
7. -khala pano
8. -dwala
9. -gona
10. -yendetsa galimoto iyo

D. Repeat the preceding exercise, this time answering with a chi-...-re 'since' expression:

Example:

Model: Mwakhala mukuŵerenga nthaŵi yotani?
'How long have you been reading?'

Substitution: -lemba

New Model: Mwakhala mukulemba nthaŵi yotani?
'How long have you been writing?'

Answer: Ndakhala ndikulemba chiyambire cha kalasi.
'I've been writing since the beginning of class.'

17.6 GRAMMATICAL PATTERNS LEARNED

KUTI

Verb: 'say'
He said 'I'll read.'

AP +	T/A +	-ti	AP +	T/A +	verb root +	vowel suffix	
a-	-na-	-ti	ndi-	0	-ŵereng-	-a	Anati ndiŵerenga.

Conjunction: 'that'
'I heard that you were late.'

Main verb				kuti	AP +	T/A +	verb root +	vowel suffix	
Ndi-	-na-	-mv-	-a	kuti	mu-	-na-	-chedw-	-a	Ndinamva kuti munachedwa.

'We asked him to stay (that he should stay).

Main verb					kuti	AP +	T/A +	verb root +	vowel suffix	
Ti-	-na-	-mu-	-funs-	-a	kuti	a-	0	-tsal-	-e	Tinamufunsa kuti atsale.

Conjunction 'so that / in order..'
'They came in order to eat (so that they may eat).'

Main verb				kuti	AP +	T/A +	verb root +	-e	
A-	-na-	-bwer-	-a	kuti	a-	-0-	-dy-	-e	Anabwera kuti adye.'

Since

kuchokera/kuyambira
'I've been here since yesterday.'

Main verb				pano	kuchokera kuyambira	time expression	
Ndi-	-a-	-khal-	-a	pano	kuchokera	dzulo	Ndakhala pano kuchokera dzulo.

'chi- ..... -re'
'You've been here since his arrival.'

Main verb				pano	chi- +	verb root +	-i- -e- +	-r- +	-e	AP +	possessive stem
Mu-	-a-	-khal-	-a	pano	chi-	-fik-	-i-	-r-	-e	chi-	-ake
Mwakhala pano chifikire chake.											

Verb: Present Perfect Progressive
'They've been sleeping since yesterday.'

AP +	-a- +	verb root +	vowel suffix	AP +	-ku- +	verb root +	vowel suffix	kuchokera	time expression
a-	-a-	-khal-	-a	a-	-ku-	-gon-	-a	kuchokera dzulo	
Akhala akugona kuchokera dzulo.									

LESSON 17B

(PHUNZIRO LA KHUMI NDI CHISANU NDI CHIŴIRI)

COMMUNICATION/CULTURE

17.1 Ana A Sukulu
17.2 Vocabulary Notes
17.3 Usage Notes
  17.3.1 Wauka Bwanji? 'How are you?'
  17.3.2 Vocabulary Notes
  17.3.3 -Lemba mayeso 'write an exam'
  17.3.4 Masamu 'math'
17.4 Cultural Notes
  17.4.1 Education
  17.4.2 Primary School Education
  17.4.3 Secondary School Education
  17.4.4 University
17.5 Exercises
17.6 Supplementary Reading 1
17.7 Supplementary Reading 2

LESSON 17 B

(PHUNZIRO LA KHUMI NDI CHISANU NDI CHIŴIRI)

17.1 ANA A SUKULU

Anyamata aŵiri Juma ndi Yohane akukambirana panjira yopita kusukulu.

Juma: Moni, Yohane.

Yohane: Eee.

Juma: Wauka bwánji?

Yohane: Ndauka bwino pang'óno.

Juma: Chovúta ndi chiyáni.

Yohane: Mwendo wángá ukuŵáŵa. Ndinavúlala dzulo poséŵera mpíra.

Juma: Ayí pepa. Upite kuchipatála kuti akakúpátse mankhwála. Kodí nanga udáusína dzúlo?

Yohane: Índé. Mlóngo wanga, Chapasi, adándíphítsíra madzi, ndipo Mavúto adandísina ndi kunjáta kansalu.

Juma: Upitá nthá̂ŵí yánji kuchipatala?

Yohane: Tikathá kulémba mayesó á másamu.

Juma: Ohó! Ndináiwala kuti lero tilémba mayeso. Aaa! mayeso aménewa ndílakwa. Paja ine masamu amandívúta kwámbíri.

Yohane: Inénsó masamú amandívúta kwámbíri. Paja ine ndimakónda Chingelézi ndí kuséŵera mpíra kwámbíri.

Juma: Sabatá látha atate adándíkwápula nditalákwa tesíti ija. Ndikálákwá iyi andíkwápulánso. Kaya ndítáni?

Yohane: Inénsó atate amandíkalípíra ndikálákwa mayeso. Ndipo adándíúza kuti ndikalakwánso sukulú ino sádzándígulíra maláyá.

Juma: Yohane, tiye tifulumíre, nthá̂ŵí yátha. Mvera belu likulíra ndipo tikápéza anzáthú atayámba kale kuphúnzira. Tiye tithamánge!

Yohane: Síndíngáthe kuthámánga. Mwendo wanga ukupwétéka kwámbíri.

Juma: Timachédwa nthá̂ŵí zónse, ndipo timapéza anzáthu ali mkatí ndí masamu. Ichi ndicho chifukwá cháke masamu amativúta.

Yohane: Eee! Zóónadi. Komábe tsogóla chifukwá síndíngáthe kuthámánga. Ndikupéza kusúkulukó.

17.2 VOCABULARY NOTES

ana a sukulu	'school children'(- ophunzira)
-kambirana	'talking to each other'
-uka	'rise'
-vulala	'hurt oneself'
ayi pepa	'Sorry about that!'
-sina	'treat (as an injury)'
-njata	'bandage'
masamu	'math
-lakwa	'fail'
-kwaputa	'beat'/whip'
tesiti	'test'
-kalipira	'be angry at'
nthaŵi yatha	'time is up'
belu	'bell'
-lira	'ring'
Zoonadi	'really.'
-di	'truly'
-tsogola	'go ahead'

17.3 USAGE NOTES

17.3.1 WAUKA BWANJI? 'HOW ARE YOU?'

This expression is equivalent to Wadzuka bwanji? The verb stems -uka and -dzuka mean 'rise' so the literal meaning of both questions is 'How have you risen/gotten up?'

17.3.2 -VULALA 'HURT ONESELF'

We have already studied the reflexive object prefix -dzi- which indicates that an action is done to oneself:

Ndinadzipweteka 'I hurt myself.'

Anadzidula. 'She cut herself.'

Both -pweteka 'hurt' and -dula 'cut' need the -dzi-prefix to express reflexivity. However a verb such as -vulala is reflexive without the prefix:

Ndinavulala dzulo posewera mpira.
'I hurt myself yesterday when playing ball.'

Another verb of this type is -samba 'wash oneself':

Ndimasamba m'mawa muli monse.
'I wash myself every morning.

17.3.3 -LEMBA MAYESO 'WRITE AN EXAM'

In English we 'take exams', but in Chichewa, the expression is to 'write an exam' -kulemba mayeso. Mayeso 'exam' is a Class 6 noun derived from the verb stem -yesa 'try'. A Chewaized English synonym for mayeso has tesiti (Cl. 9/10) 'test'.

'To pass an exam' is expressed as -khoza mayeso 'succeed (in) an exam'. 'To fail an exam' is -lakwa mayeso.

17.3.4 MASAMU 'MATH'

Some Academic subjects have Chewaized English names:

masamu	'math'
Chingelezi	'English'

Other subjects have Chichewa names:

Mbiri 'history' (Mbiri has various meanings: 'history, fame, report').

The last meaning emphasizes the oral nature of Malawi history.

Mbiri ya AChewa

17.4 CULTURAL NOTES

17.4.1 EDUCATION

Education has been seen as one of the means towards progress and development in Malaŵi. Instead of relying on the traditional curriculum which emphasized rote learning of European-oriented subject matter, Malaŵi has expanded the scope of the curriculum. Not only are African history and culture highlighted, but also course work in the sciences and agriculture have been included in recognition of the value these subjects have in the development of the Malaŵian industrial and agricultral economy. Technical and vocational schools and courses of study have multiplied to meet these developmental demands.

17.4.2 PRIMARY SCHOOL EDUCATION

Children enter primary school at the age of 6 for eight years of study. Each year of study is called a Standard (Standard 1, 2, 3, 4..). Along with the subjects of Chicheŵa, English, geography, history and mathematics, there is coursework in hygiene, agriculture, and science. The practical aspect of these latter courses is emphasized through laboratory work and and the cultivation of the school's own garden or farm. Instruction in the first three standards is in Chicheŵa with English taught as a subject at the same time. Then from Standard 4 on, English is increasingly used as the medium of instruction.

17.4.3 SECONDARY SCHOOL EDUCATION

After passing rigorous entrance exams, students continue for four years (Forms) of advanced work in English, math, history, sciences, and agriculture. The main emphasis of instruction had been on preparation for university, but some coursework has been adapted to include information which would be useful for those students going on to vocational and technical areas of study.

17.4.4 UNIVERSITY

There are three main institutions of Higher learning in Malaŵi.

Chancellor College in Zomba is the center for arts and sciences and secondary school teacher training. Bunda College of Agriculture, located near Lilongwe, trains people for developmental work in the agricultural sector. And the Polytechnic College in Blantyre emphasizes vocational and technical training in such fields as engineering, health and business.

17.4.5 READING 1

MOYO WA KUPULAYIMALE SUKULU

BY H. CHIMKONO

Tikafika pasukulu tisanaloŵe m'kalasi anyamata tonse timatenga masache athu ndi kusesa malo amene antigaŵira kuti tizisesa. Asungwana amasesa m'kalasi. Mwana wa sukulu ali yense amakhala ndi tsache lake. Nthaŵi yoyamba sukulu itakwana tonse timakakhala pamalo amodzi m'mizere. Apa timapemphera, ndikuyimba nyimbo ya fuko lathu. Timayenda m'mizere kukaloŵa m'makalasi mwathu. Amene sanasese bwino amawatulutsa kuti akasesenso. Obwera mochedwa amapatsidwa chilango chokwapulidwa kapena kugwira ntchito pomaliza pasukulu madzulo. Akakhala masiku a mvula mwina amakalima kumunda wa sukulu kapena amakamweta udzu.

Nthaŵi zina timapita kukalimitsa mpira. Munthu wina wapamudzi pafupi ndi sukulu amagula mpira kuti ana asukulu tikalimitse kumunda kwake. Nthaŵi zina timatha kulimitsa mipira yambiri pachaka. Timakalimitsa mipirayo pachisanu, nthaŵi yoyenera kukhala m'kalasi. Komanso nthaŵi zina timalimitsa chimanga, mbuzi, kapena nkhumba ngati tifuna kukachita phwando kusukulu. Paphwandoli pamafika apampando a sukulu komiti ndiponso a nyakwawa a m'mudzi umene uli sukulu.

tsache/masache	'broom/brooms'	chilango (7/8)	'punishment'
-gaŵira	'designate'	-mweta	'cut'
mzere (3/4)	'line'	-limitsa	'labor for'
-pemphera	'pray'	phwando (5/6)	'feast/picnic'
fuko	'group, tribe, nation'	apampando	'chairman'
-tulutsa	'send out'	a/pa/mpando	'he/on/the chair'
komiti	'committee'	nyakwawa	'headman'

Questions:

1. Asungwana amasesa kuti?
2. Amachita chiyani asanaloŵe m'kalasi?
3. Amaloŵa m'kalasi bwanji?
4. Amachita chiyani masiku a mvula?
5. Amapita kuti kukalimitsa mpira?

17.4.6 MOYO WA KUSEKONDALE SUKULU

BY H. CHIMKONO

Poyamba maphunziro a kusekondale sukulu pamakhala zosautsa zambiri. Ukafika umapatsidwa dzina lakuti 'pwaka' kapena 'bongwe' kapena 'nyuka'. Dzinali amapereka ndi anzako omwe adatha kale chaka choyamba pasukulupo. Mukapita kukadya mwina amakulandani ndiwo ndi kukupatsani mafupa kuti mudyere nsima mukapita kukagona mwina amazithira madzi zofunda zako zonse. Amachita izi kuti uzolowere moyo wa kusekondale msanga. Komanso kumakhala ngati kukulandira.

Maphunzironso anali achilendo. Chifukwa chozolowera kuphunzitsidwa ndi mphunzitsi mmodzi kupulayimale sukulu, zimakhala zodabwitsa kuona kuti phunziro lili lonse lili ndi mphunzitsi wake. Kaphunzitsidwe kake kanalinso kachilendo, makamaka chifukwa mphunzitsi ali yense chinali chosautsa kuti umuzolowere kanthaŵi kakang'ono. Chotsatira chake chinali chakuti mwina chigawo choyamba chimatha usanazolowerane nawo aphunzitsi.

moyo	(Cl. 3) 'life'	-weretsa	'make wet'
-sautsa	'be difficult'	zofunda	(Cl. 8) 'bedding'
pwaka, bongwe	'teasing nicknames'	-zolowera	'be accustomed to'
nyuka	'newcomer'	achilendo	'strange'
-pereka	'give'	-dabwitsa	'be surprised'
omwe	'the same'	kaphunzitsidwe	'way of teaching'
-landa	'take/snatch'	-tsatira	'result'
mafupa	(Cl. 6) 'bones'	chigawo	'terms'

Questions:

1. Kodi amapatsidwa maina a bwino?
2. Ndani amapereka dzinali?
3. Chimaoneka chiyani ndi chakudya?
4. Chifukwa chiyani amachita izi?
5. Maphunziro anali osiyana bwanji?
6. Unapatsidwa dzina lanji kusukulu?
7. Kodi mwaizolowera m'Malaŵi? Nsima ndi nyengo?

17.5 EXERCISES

17.5.1 Answer the following questions about the introductory dialogue:

1. Anyamata aŵiri akupita kuti?
2. Chovuta cha Yohane ndi chiyani?
3. Chifukwa chiyani apita kuchipatala?
4. Juma anaiŵala chiyani?
5. Amakonda masamu?
6. Akalakwa mayeso aja atate ake adzachita chiyani?
7. Chifukwa chiyani azifulumira?
8. Mumakonda chiyani kusukulu?
9. Chimakuvuta nchiyani kusukulu?
10. Mukalakwa mayeso atate anu amachita chiyani?

Ask each other questions about the dialogue:

kodi....
chifukwa chiyani....
Ndani....
....kuti
....yani
....-ngati?

17.5.2 WAUKA BWANJI? 'How are you?'

Practice this new greeting along with the greetings you have previously learned:

1st student: ______________________ bwanji?
Mwauka
Mwadzuka
Muli
Mwaswera
Mwatandala

2nd student: ______________________ bwino.
Ndauka
Ndadzuka
Tili
etc.

17.5.3 KUTI 'so that/in order to'

Ask each other 'why?' chifukwa chiyani questions and give answers with kuti meaning 'so that/in order to':

Chifukwa chiyani munapitako? 'Why did you go there?'
Ndinapitako kuti ndikamuone. 'I went there in order to see him.'

1st student: __________________________________?
anapita kuchipitala
mwabwera kuno
anachoka?

2nd student: ______________ kuti ____________________.
Anapitako akamupatse mankhwala

17.5.4 KUTI 'that'

Ask each other 'what' questions and answer with sentences using kuti + a clause:

Munamva chiyani? 'What did you hear?'

Ndinamva kuti wadwala. 'I heard that he was ill. (and still is)'

1st student: ______________________________ chiyani?
Mwamva
unaiŵala
Munaganiza
Munakumbuka
etc.

2nd student: ____________________ kuti ____________________.
Ndamva
Ndinaiŵala
Ndinaganiza
Ndinakumbuka
etc.

17.5.5 -VUTA 'trouble/bother'

Practice this verb stem first by asking and answering questions about 'What's troubling you/bothering you?'

1st student: Chikukuvuta ndi chiyani?

2nd student: ______________________________.
Mwendo ukundivuta.
Nyengo....
Chakudya ....
Kuphunzira Chicheŵa....

Vary the question by asking, for example, what troubled you in school or at home .

17.6 SUPPLEMENTARY READING 1

KUKULA KWA CHAKULASA

BY J. CHIWALA BANDA

Chakulasa atakula msinkhu oyenera kupita kusukulu, makolo ake anakayankhula ndi aphunzitsi kuti akamuwone ngati msinkhu wake ndi woyenera. Aphunzitsi akulu anamuwuza Chakulasa kuti agwire khutu lake podzeretsa dzanja lake pamwamba pa mutu, ndipo iye uja anachita izi ndikugwira khutu lija. Iyi ndiyo inali njira yodziŵira msinkhu wa mwana ngati wakula kuti nkuyamba sukulu.

Chakulasa anali wa nzeru kwambiri, kotero kuti maphunziro samamuvuta mpaka anafika kalasi la chisanu. Mukalasi limeneli iye anapatsidwa ukulu oyang'ana anzake ngati alakwa pasukulupo. Aphunzitsi ake anali akazi, akazi a mphunzitsi wamkulu uja. Iye amawuzidwa kuti ngati ana a sukulu achedwa iye aziwalemba maina ndikupatsa aphunzitsi ake akazi aja. Pasukulu pomwepo iye anapeza chibwenzi dzina lake Mphukeyi ndipo amagwirizana kwathunthu. Koma zinali zobisa chifukwa malamulo a pasukulupo sanali kulola mwana wa sukulu kuchita chibwenzi.

msinkhu (3/4)	'size'	-gwirizana	'love each other'
makolo	'parents'	kwathunthu	'very much'
podzeretsa	'passing'	zobisa (7/8)	'secret'
njira (9/10)	'way'	malamulo (5/6)	'laws'
ukulu (14)	'role'	-lola	'permit'
pomwepo	'at the same'.	chibwenzi (7)	'friendship'

17.6 SUPPLEMENTARY READING 2

PATSEPATSE NKULANDA

GIVE, GIVE, IS SNATCHING

BY WENSY JOE CHITUTE

Ulemu, Nasikwa umafunika.
Kusukulu mudapita ku Bwaira,
Koma khalidwe musakwirire.
Kuno kumudzi timanyadira
Mwanthu lero ngophunzira.

Mbiri ndiyo yatifikayi
Kwa atsibweni phazi simutha.
Mumakapemphanji fizi ntakupatsani?
Zovala? Sopo? Za phoso?
Kondani maphunziro a Nasikwa.

A Dambuleni atidandaulira kuti,
Mungawalembere kalata, ndalama'ne!
Zovala! Sopo adatha ine!
Musirira kukhuphuka kodi?
Mwanawe, usasautse atsibweni wako.

Khala ndi mtima wopirira.
Akadzafuna atsibweni akowo
Zonse adzakuninkha ndithu.
Kupempha, tsopano, lekeratu!
Waufulu adziŵa yekha.

Respect, Nasikwa, is needed.
You went to school at Bwaira,
But do not bury manners.
We here in the village are proud
Our child now is educated.

The rumor has reached us
You always visit your uncle.
What did you go there for? I gave
  you school fees?
Clothes? Soap? Pocket money?
Like learning Nasikwa.

Mr. Dambuleni complained to us that,
Could you write him a letter, I
  need money!
Clothes! Soap was used up!
Do you desire wealth?
Child don't trouble your uncle.

Have a persevering heart.
When your uncle wants it
He'll give you everything, surely.
Begging, now, you should stop!
A kind man knows on his own.

LESSON 18A

(PHUNZIRO LA KHUMI NDI CHISANU NDI CHITATU)

GRAMMAR

18.1 New Vocabulary
18.2 The Causative Suffix -IS-
18.3 Noun Formation
    18.3.1 Nouns With The VMP (Verbal Modifier Prefix)
    18.3.2 Nouns with M-, U-, CHI- Prefixes
    18.3.3 Nouns Made From Passive Verbs
18.4 Summary Exercises
18.5 Grammatical Patterns Learned

LESSON 18 A

(PHUNZIRO LA KHUMI NDI CHISANU NDI CHITATU)

18.1 NEW VOCABULARY

VERBS

-dyetsa	'feed'
-thaŵa	'run away'
-thaŵitsa	'chase away'
-seketsa	'make laugh'
-kumbutsa	'remind'
-chira	'recover'
-chiza	'heal'
-kweza	'raise'
-wira	'boil'
-wiritsa	'make boil'
-dabwa	'be surprised'
-dabwitsa	'surprise'
-topetsa	'make tired'
-chedwetsa	'make/cause to be late'
-seka	'laugh'
-imbitsa	'make/cause to sing'
-dziŵitsa	'inform'
-nenetsa	'make/cause to say'
-mwetsa	'make/cause to drink'
-chapa	'wash (clothes)'
-phunzitsa	'teach'

CLASSES 1/2

mlembi/alembi	'writer/writers'
mlonda/alonda	'watchman/watchmen'

CLASSES 1A/2

wogulitsa/ogulitsa	'seller/sellers'
woyendetsa/oyendetsa	'driver/drivers'
wakufa/akufa	'dead person/dead people'

CLASSES 5/6

yankho/mayankho	'answer/answers'
funso/mafunso	'question/questions'
seŵero/maseŵero	'game/games'

CLASS 6

manda	'cemetery'
manenedwe	'way of speaking'
malimidwe	'agriculture'
makhalidwe	'general disposition'
malembedwe	'way of writing'

CLASS 7

chikondi	'love'
chibwana	'childishness'
chibwenzi	'friendship'
chibale	'brotherhood'
chinenedwe	'language/grammar'

CLASSES 7/8

chilankulo/zilankhulo	'language/languages'

CLASS 12

kakhalidwe	'mannerism'
kanenedwe	'small aspect of speaking'

CLASS 14

uphunzitsi	'teaching'
ulembi	'writings'
ukwati	'marriage'
ulimi	'agriculture/cultivation'

18.2 THE CAUSATIVE VERB SUFFIX -TS-

As its name indicates, this verbal suffix expresses the idea that someone 'causes something to happen'. In English, this causative aspect can be conveyed through use of the verbs 'made' or 'cause':

		Causative
He laughed.	-	She made him laugh.
We had an accident.	-	The truck caused us to have an accident.

Often the sense of the verb is inherently causative:

I bought the book.'	-	'He sold me the book' (sold= 'caused to buy')
'The price is going up.'	-	'You are raising the prices.' (raising = 'causing to go up')

In Chicheŵa the suffix -ts- conveys this same causative notion; it is joined to the verb root by a harmonic vowel (-i- or -e-) and it is followed by a final vowel suffix -a or -e:

		verb root		harmonic vowel		suffix		final vowel			
-dya	'eat'	-dy-	+	-e-	+	-ts-	+	-a	=	-dyetsa	'feed' (cause to eat')
-thaŵa	'run away'	-thaŵ-	+	-i-	+	-ts-		-a	=	-thaŵitsa	'chase away' (cause to run away')
-seka	'laugh	-sek-	+	-e-	+	-ts-	+	-a	=	-seketsa	'make laugh'

Some verb stems ending in -ra, -la, or -ka drop those endings to take the -ts- suffix without any harmonic vowel:

-kumbuka	'remember'	-kumbutsa	'remind'	('cause to remember')
-phunzira	'learn'	-phunzitsa	'teach'	('cause to learn')

Other verb stems change the -ts- suffix to -z-:

-chira	'recover	-chiza	'heal'	('cause to recover')
-kwera	'go up'	-kweza	'raise'	('cause to go up')

The causative suffix -ts- changes the base form of the verb in any of several ways. First, there are verbs which take no objects in their simple form:

-thaŵa 'run away' Agalu anathaŵa. 'The dogs ran away.'
-dabwa 'be surprised' - Ndadabwa. 'I'm surprised.'

However the addition of the causative suffix transforms the verb into one which as an AGENT 'doer' for a subject and a PATIENT 'person or object acted upon' for an object:

	Agent Patient
Agalu anathaŵa.	Tinathaŵitsa agaluwo.
'The dogs ran away.'	'We chased away those dogs.'

Other examples:

Mwatopa - Kuseŵera mpira kunakutopetsa.
'You are tired: 'Playing ball made you tired.'

Madzi akuwira. - Ndikuwiritsa madzi.
'The water is boiling.' 'I am boiling the water.' (causing it to boil)

Mtengo unakwera. - Munakweza mtengo.
'The price went up.' 'You raised the price.'

Takondŵa Mphatso yanu inatikondwetsa.
'We are happy.' 'Your gift made us happy.'

Second, the base form of other verbs may take a PATIENT as object and AGENT as subject:

Agent Patient
-gula 'buy' - Ndinagula bukulo. 'I bought that book.'

With the addition of the causative suffix, the verb takes two objects, one standing for the AGENT of the action and one for the PATIENT of the action, while the subject now directs or causes the action:

Subject Agent Patient
Ndinagula bukulo 'I bought that book' -Anandigulitsa bukulo.
'He sold me the book.'

Other examples:

Tinaona chithunzicho. - Anationetsa chithunzicho.
'We saw that picture.' 'They showed us that pricture.' (caused us to see)

Ng'ombe zikudya msipu. - Ndikudyetsa ng'ombe msipu. (cause to eat)
'The cows are eating green grass.' "I'm feeding the cows green grass.'

EXERCISES

A. Change the following verbs into causatives:

Example: -topa 'be tired' - -topetsa 'cause to be tired'

1. -chira
2. -gula
3. -ona
4. -gwa
5. -dziŵa
6. -chuluka
7. -mwa
8. -chedwa
9. -thaŵa
10. -dabwa

B. Substitute the following causative verbs into the model question and give an appropriate answer:

Example:	Anakudyetsa chiyani? 'What did he make you eat?'
Substitute:	-mwetsa
New Model:	Anakumwetsa chiyani? 'What did he make you drink?'
Answer:	Anandimwetsa moŵa. 'He made me drink some beer.'

1. -imbitsa
2. -onetsa
3. -dziŵitsa
4. -dyetsa
5. -nenetsa

C. Change verbs in the following sentences into causative forms, making all necessary changes in the sentence structure:

Example:	Mwanauyo anamwa mkaka.	- Mayi wake anamwetsa mwana uyo mkaka.
	'That child drank milk.'	'The mother made that child drink milk.'

1. Ndachedwa.
2. Mudzagula zovala zatsopano.
3. Ndinakonza njinga yanga.
4. Tikugwira ntchito.
5. Mbala anathaŵa.
6. Mphaka wathu anadya nsomba.
7. Mukufulumira.
8. Ndikuseka.
9. Mnyamatayo anagwa.
10. Tinaona njokazo.

18.3 NOUN FORMATION

We have seen that verbs are an important source of modifiers when they have various prefixes which relate them to nouns in the sentence. Verbs are also a source of nouns in Chichewa. Nouns representing people, things, methods, and abstract ideas are derived from verbs by the addition of certain prefixes or suffixes. We can do the same in English: just as we can change 'to cultivate' into 'cultivation', Chichewa speakers can do the same with prefixes and suffixes, transforming -lima 'to cultivate' into mlimi 'cultivator' and then into ulimi 'cultivation, agriculture'.

18.3.1 NOUNS WITH THE VMP (VERBAL MODIFIER PREFIX)

wo-, o-

The use of the Class 1 and 2 VMPs to make nouns referring to people was introduced in Lesson 16B. Remember that the associative form wa- + the ku infinitive prefix becomes wo- and a- + ku- becomes o-.

Other examples:

wogulitsa 'seller'/ogulitsa 'sellers'

woyendetsa 'driver'/oyendetsa 'drivers'

wakufa 'dead person'/akufa 'dead people'

cho-/zo-

To say 'a difficult thing', we could take the noun chinthu and follow it by the VMP cho- + the verb stem -vuta 'be difficult': chinthu chovuta 'a difficult thing'.

However, chinthu may be deleted also, leaving chovuta itself to mean 'difficulty'; even though chinthu is absent, it is implied by the Class 7 prefix cho-. Similarly the word zovuta would mean 'difficulties' with zo- referring to the plural noun zinthu 'things'.

In this way Class 7 and 8 VMPs cho- and zo- can be used to create 'thing' nouns from many verbs. Some additional examples:

Verb	Noun Derivatives
-vala 'wear'	chovala 'clothes'/zovala 'clothes'
-siyana 'be different'	chosiyana 'difference'/zosiyana 'differences'

For mono-syllabic verbs chaku- and zaku- will be full prefixes:

-dya 'eat'	chakudya 'food'/zakudya 'foods'
-mwa 'drink'	chakumwa 'beverage'/zakumwa 'beverages'

EXERCISES

A. Nominalize the following verbs into 'people' nouns and use them in a sentence.

Example: -phunzira - wophunzira 'student'

Wophunzira akuŵerenga bukulo.
'The student is reading that book.'

1. -phika
2. -dwala
3. -ba
4. -konza njinga
5. -gulitsa
6. -yendetsa
7. -imba
8. -vina
9. -fa
10. -kongola

B. Nominalize the following verbs into 'object nouns and use them in a sentence:

Example: -vala - chovala 'clothes'

Ndidzachapa zovalazo.
'I'll wash the clothes.'

1. -dya
2. -lembera
3. -vuta
4. -mwa
5. -ona
6. -siyana
7. -funa
8. -seŵera
9. -ipa
10. -vala

C. Answer the following questions with a noun formed by the verbal modifier prefix + a verb stem:

Example: Ndani ali m'chipatala? 'Who is in the hospital?'
Odwala ali m'chipatala. 'Sick people are in the hospital.'

1. Ndani anaba ndalama zanu?
2. Ndani akuimba tsopano?
3. Mumalemba ndi chiyani?
4. Ndani ali m'manda?
5. Mukufuna kudya chiyani?
6. Mumavala chiyani?
7. Ndani angathe kukonza galimoto yanga?
8. Ndani sali bwino?
9. Mukufuna kumwa chiyani?
10. Ndani akudikira m'galimotoyo?

18.3.2 NOUNS FORMED WITH THE PREFIXES M- (A-), U-, CHI-(ZI-)

Some verbs may take other prefixes to form nouns. Generally m- and a- are used for people, u-, chi- and zi- for things or concepts.

m-, a-

It should come as no surprise that m- and a- would be nominalization prefixes for people since Class 1 and 2 'people' nouns begin with these letters. For example, we have already seen mphunzitsi 'teacher'. This 'person' noun is derived from the verb stem -phunzitsa 'teach'. To form 'teacher', two changes have occurred:

First, the prefix m- was attached to the verb root

Second, -i becomes the final vowel suffix of the verb root

-phunzitsa 'teach' -m-+-phunzits-+ -i = mphunzitsi 'teacher/
aphunzitsi 'teachers'

Other examples:

-lemba 'write' mlembi 'writer/clerk'/ alembi 'writers/clerks'

-lima 'cultivate' mlimi 'cultivator'/ alimi 'cultivators'

Some verb roots do not make the terminal vowel suffix -i but instead end in -o or -a:

-londa	'watch'	mlonda	'watchman'/alonda	'watchmen'
-yenda	'travel'	mlendo	'traveler'/alendo	'travelers'

And some verbs which become nouns with the m- prefix may not refer to people at all:

-phika	'cook'	mphika	'cooking pot'

u-

The prefix u- is often used to make a verb into a noun referring to an object or concept. Remember that the u- class (Class 14) contains many abstract nouns such as ulemu 'honor' and ufulu 'freedom'. The verb root -lim 'grow' can result in 'agriculture' by taking the u- prefix and adding the terminal vowel suffix -i:

-lima 'grow' u- + -lim- + i = ulimi 'agriculture'

Other examples:

-phunzitsa	'teach'	-	uphunzitsi	'teaching, instruction'
-lemba	'write'		ulembi	'writing'
-kwatira	'marry'		ukwati	'marriage'

Some nominalized verbs take terminal suffix -o:

-yenda	'travel'	-	ulendo	'journey'

And some nominalized verbs take the suffix -o but no u- prefix at all:

-phunzira	'learn'	-	phunziro	'lesson'/maphunziro	'lessons'
-seŵera	'play'	-	seŵero	'game'/maseŵero	'games'
-funsa	'ask'	-	funso	'question'/mafunso	'questions'
-yankha	'answer'	-	yankho	'answer'/mayankho	'answers'

CHI-, ZI-

These prefixes can not only make verbs into nouns but also derive nouns from other nouns of a related character.

As for nominalizing verbs, chi- and zi- become prefixes to the verb root which adds word final -i or -o:

-konda 'love' chi- + -kond- + -i = chikondi 'love, affection'
-lankhula 'talk' chi- + lankhul- + -o = chilankhulo 'language'
-tseka 'shut/close' zi- + -tsek- + -o = zitseko 'doors'

As for derivation of other nouns, the addition of the prefix chi- results in a noun that characterizes the ways and manner of the noun root.

For example:

bwenzi 'friend' - chibwenzi 'friendship'
mwana 'child' - chibwana 'childish' (like a child)
mbale 'brother,relative' -Chibale* 'brotherhood'

*The class prefix is dropped before adding the chi- 'prefix':

chi + ~~m~~bale = chibale

EXERCISES

A. Translate the following words into English:

Example: mlimi - 'farmer'

1. ukwati
2. chikondi
3. ulembi
4. mphunzitsi
5. -phunzira
6. chibwenzi
7. mphika
8. seŵero
9. Chibwana
10. alonda

B. Change the following verbs into nouns representing people and then use them in a sentence:

Example: -lima 'cultivate' mlimi 'cultivator/farmer'

Moyo wa mlimi ndi wovuta.
'A farmer's life is difficult.'

1. -lemba
2. -londa
3. -phunzitsa
4. -lima
5. -kwatira

C. Change the following verbs into nouns representing things or concepts using the prefixes u- or chi- or Ø with the appropriate suffix; then use each noun in a sentence:

Example: -kwatira -ukwati - Ukwati wawo udzakhala pa loweruka.
'Their marriage will be on Saturday.'

1. -lankhula
2. -seŵera
3. -konda
4. -yankha
5. -tseka

D. Answer the following questions with nouns formed with the prefixes *m-, a-, chi-, zi-, u-* :

Example: Ndani amabzala chimanga? 'Who plants maize?'
Alimi amabzala chimanga. 'Cultivators plant maize.'

1. Chichewâ nchiyani?
2. Ana onse amakonda chiyani?
3. Ndani amapita kumaiko ambiri?
4. Ndikufunsa chiyani?
5. Mumalowâ m'chipinda bwanji?

18.3.3 NOUNS MADE FROM PASSIVE VERBS (-DWE)

Passive verbs with a prefix (*ma-*, *ka-*, or *chi-*) become nouns indicating the manner or way of doing something. The basic construction is:

chi-
ma- + passive verb root + -e
ka-

To refer to someone's 'way of speaking', we would then have:

chi-			chinenedwe	
ma-	+ -nenedwe	+	manenedwe	'way of speaking'
ka-			kanenedwe	

Other examples:

-*phika*	-	*kaphikidwe*	-	'way of cooking'
-*lemba*	-	*malembedwe*	-	'way of writing'
-*lima*	-	*malimidwe*	-	'way of growing, cultivation'

There are slight differences in meaning that each prefix brings to the noun. The prefix *ma-* refers to a general way of doing something; *ka-* refers to a minor aspect of that way; and *chi-* refers to a broad framework for that way or manner. For example, compare these passive forms and their meanings:

manenedwe	'general way of speaking'	makhalidwe	'general disposition'
kanenedwe	'particular way of speaking'	kakhalidwe	'mannerism, a quality'
chinendwe	'language/grammar'	chikhalidwe	'personality, character'

Generally the ma- and chi- nouns tend to be collective nouns, while ka- forms refer to one feature of the collective noun. In general, the ma- and ka- prefixes are the most productive:

Example: Malembedwe ake sakuŵerengeka.
'His way of writing isn't readable.'

Sindimakonda kaphikidwe kake.
'I don't like her way of cooking.'

EXERCISES

A. Change the following sentences into ones containing nouns made from passive verbs:

Example: Amanena bwino. Ndimakonda manenedwe ake.
'She speaks well.' 'I like her way of speaking.'

1. -vala
2. -seŵera
3. -lima
4. -imba
5. -phunzitsa
6. -lemba
7. -phika
8. -konza
9. -manga
10. -vina

B. Using the verbs in the preceding exercise:

Answer the following model question with a sentence containing a noun made from a passive verb in the following pattern:

Example: Mukutani? 'What are you doing?'

Aka ndi kanenedwe katsopano.
'This is a new way of speaking.'

18.4 SUMMARY EXERCISES

A. Answer the following questions:

Example: Ndani anadyetsa agaluwo? 'Who fed those dogs?'
John anadyetsa agaluwo. 'John fed the dogs.'

1. Anationetsa chiyani?
2. Ndani anakuseketsa?
3. Mukuwiritsa chiyani?
4. Akuwira chiyani?
5. Ndani anathaŵa?
6. Chikukwera chiyani?
7. Chinakuchedwetsa chiyani?
8. Agalu anathaŵitsa chiyani?
9. Ndani anandidabwitsa?
10. Chinakutopetsa chiyani?

B. Fill in the blanks with the appropriate nouns from the list:

Example: ________ amaphunzira Chicheŵa.
Wophunzira amaphunzira Chicheŵa.→ a student learns Chicheŵa.

(mlonda/cholembera/mphika/zilankhulo/mafunso/akufa/ukwati/woyendetsa/kaphikidwe/alimi)

1. Ndimakonza chakudya mu ________________.
2. ____________________ wawo unali woipa; sakukondana.
3. ____________________ ali m'manda.
4. Amafunsa ____________ ambiri.
5. ________________ akudikira m'galimotoyo.
6. ________________ amasamala nyumba yanu.
7. ________________ kake ndi kwabwino: ndimadya chakudya chili chonse.
8. Ndingathe kulankhula ______________ ziŵiri.
9. Ndimalemba ndi ________________________ .
10. ________________ amagwira ntchito m'minda yawo.

C. Change the following sentences into ones with causative verbs.

Example: Ndinaseka. - Munandiseketsa.
'I laughed.' - 'You made me laugh.'

1. Ndinagula chimanga.
2. Ndikuphunzira Chicheŵa.
3. Achira.
4. Ana anathaŵa.
5. Tachedwa.
6. Alendo athu anadya bwino.
7. Ndatopa.
8. Tinaona ulalo watsopano.
9. Wakondwa.
10. Njinga yanu yagwa.

D. Answer the following questions:

Example: Mlimi amachita chiyani? Mlimi amalima chimanga.
'A farmer cultivates maize.'

1. Mphunzitsi amachita chiyani?
2. Wogulitsa amachita chiyani?
3. Mlembi amachita chiyani?
4. Akuba amachita chiyani?
5. Mlonda amachita chiyani?
6. Mumadya chiyani?
7. Mwavala chiyani?
8. Mumalemba ndi chiyani?
9. Ndani amayendetsa galimoto?
10. Ndani amakonza njinga?

18.5 GRAMMATICAL PATTERNS LEARNED

The Causative Verb Suffix -ts-
'We fed them fruit (caused them to eat fruit).'

AP +	T/A +	OP +	verb root +	-i- -e- +	-ts- +	final vowel	object	
Ti-	-na-	-wa-	-dy-	-e-	-ts-	-a	zipatso	Tinawadyetsa zipatso.

'He makes me laugh.'

AP +	T/A +	OP +	verb root +	-i- -e- +	-ts- +	final vowel	
A-	-ma-	-ndi-	-sek-	-e-	-ts-	-a	Amandiseketsa.

NOUN FORMATION

Nouns with VMPs (Verbal Modifier Prefixes)

AP +	-a- +	-ku- +	verb root +	vowel suffix	
U-	-a-	-ku-	-gulits-	-a	Wogulitsa 'seller'
A-	-a-	-ku-	-gulits-	-a	Ogulitsa 'sellers'
Chi-	-a-	-ku-	-val-	-a	Chovala 'piece of clothing'
Zi-	-a-	-ku-	-val-	-a	Zovala 'clothes'

'People' Nouns with the prefixes m- and a-

Prefix (m-,a-) +	verb root +	-i -a -o	
m-	-lemb-	-i	mlembi 'secretary'
m-	-lond-	-a	mlonda 'watchman'
a-	-yend-	-o	alendo 'guests'

'Thing' Nouns with the prefixes chi-, zi-, and u-

Prefix Ø, chi-,zi-,u- +	verb root +	-o -i	
Ø	-funs-	-o	funso 'question'
chi-	-kond-	-i	chikondi 'love'
zi-	-tsek-	-o	zitseko 'doors'
u-	-kwat-	-i	ukwati 'marriage'

Nouns Made from Passive Verbs

Prefix chi-, ka-, ma- +	verb root +	-i- -e- +	-dw- +	-e	
ka-	-phik-	-i-	-dw-	-e	Kaphikidwe 'way of cooking'
chi-	-nen-	-e-	-dw-	-e	Chinendwe 'way of speaking'
ma-	-lim-	-i-	-dw-	-e	Malimidwe 'way of cultivating'

LESSON 18B

(PHUNZIRO LA KHUMI NDI CHISANU NDI CHITATU)

COMMUNICATION/CULTURE

18.1		*Tate Ndi Mwana Wake*
18.2		Vocabulary Notes
18.3		Usage Notes
	18.3.1	*Kuti* and -*Zi*- 'must'
	18.3.2	*Msipu* 'green grass'
18.4		Cultural Notes
	18.4.1	Herding
	18.4.2	Settling A Dispute
18.5		Exercises
18.6		Reading
18.7		Role-Playing
18.8		Supplementary Reading
18.9		Proverbs

LESSON 18 B

(PHUNZIRO LA KHUMI NDI CHISANU NDI CHITATU)

18.1 TATE NDI MWANA WAKE

Tate ndi mwana akukambirana. Mwana amaweta ng'ombe ndipo akumuuza kuti azisamala ng'ombe.

Tate: Masau! Masau! (Abbrev. for Masautso)

Mwana (Masau): Wawa! (athamanga kupita kwa atate ake ndipo atafika akhala pansi.)

Tate: Kodí dzúlo udákádyétsa kuti ng'ómbe?

Mwana: Ndidápíta nazo kudambo.

Tate: Tsono utachóka uko udápíta názo kwína?

Mwana: Íyayi ndidátandála nazo komwéko.

Tate: Ukunéná zőóna?

Mwana: Eee.

Tate: Kunọ kunabwẹra á Chíbwe a patsídyá apa. Amadzádándáúla kuti ng'ombe zidawadyéra m'méra kumunda. Kodí iwe sudápitéko dzúlo kutsídya?

Mwana: Íyaỵi, síndíḍápitéko. Jémusi ndiye amakónda kukadyétsa ng'ombe kutsídya.

Tate: Chábwino! Tsono uzísạmala ng'ómbe, zingadzátiputíre milandu ngati zikúdya mméra wá eni ake. Izi síndífuna kuti zidzáchítike. Wamva?

Mwana: Eee, ndamva.

Tate: Kománsọ uẓipíta názo kuméne kulị msípụ ẉámbíri kutị zizíkhútạ ndikuzímwetsa madzi abwino ndipọnso okẉánirạ. Ng'ombe za njála zimathyóla khóla usíku, ndi kukádya mméra wá eni kumunda.

Mwana: Eee ndamva.

Tate: Chábwịnọ, pita ukázítsekulíre, chifukwá dzuẃa lakwéra. Mvera zikulíra ndi njala.

18.2 VOCABULARY NOTES

-weta	'graze'
-samala	'take care of'
-dyetsa	'feed'
dambo	'swamp'
-tandala	'travel around'
komweko	'to the same place'
patsidya	'accross the river (the other side)
-dandaula	'complain'
m'mera	'sprouts'
milandu	(3/4) 'disputes'
Komanso	'also'
msipu	'green grass'
khola	'corral'
-mwetsa	'make drink'

18.3 USAGE NOTES

18.3.1 Akumuuza kuti azisamala ng'ombe. 'He's telling him that he must take care of the cattle'.

In the lesson 17A, one of the uses of kuti that was discussed was its function as a conjunction meaning 'that'. When the kuti clause is preceded by a verb such as -uza 'tell (or-funsa 'ask', -pempha 'beg'), the verb in the subordinate clause is in the subjunctive:

Ndinakuuza kuti muchoke.
'I told you that you should leave.
(I told you to leave.)

-choka may also appear with the T/A prefix -zi- 'must' and vowel suffix -a:

Ndinamuuza kuti azichoka.
'I told him that he must leave.'

Anandifunsa kuti ndizigwira ntchito.
'He asked me to work.(that I must work).

There is a slight difference in meaning with the subjunctive verb being more polite than the abrupt 'must' of the -zi- inflected verb. Nevertheless, the two forms are often used interchangeably, so the model sentence from the text may just as well be written:

> Akumuuza kuti asamale ng'ombe.
> 'He's telling him that he should take care of the cattle.'

18.3.2 MSIPU 'GREEN GRASS'

You have already learned a number of words meaning 'grass', the first having been udzu. Udzu is the generic or general term for grass. However, in a society which is basically rural and where agriculture is the predominant livelihood, finer distinctions are made concerning the size, shape, color, and use of various grasses. For example, msipu is a fresh, green grass about one foot high that is primarily used for grazing animals. Tsekera is a long amber-colored variety of grass which is used for making thatch in building houses. Some other varieties include nsenjere 'elephant grass', a tall grass found at the riverside and nyumbu, another long grass used for thatching.

Baskets are similarly divided into varieties according to shape, size and use. Dengu is the generic term for basket, but there is a basket for winnowing grain (lichelo), for straining beer (khuntho), for storing leaves, beans, or rice (chikwa).

18.4 CULTURAL NOTES

18.4.1 HERDING

Unlike in many African countries where herding can be a full-time occupation, in Malaŵi herding cattle tends to be a small scale activity practiced by farmers for supplementary income. Herds have to be small in the south, a region that is densely populated; there are not the wide open grazing areas characteristic of the north which allow larger herds to roam free. Occurrences such as the one described in the dialogue are not uncommon: wandering cattle can wreak havoc on a maize field, causing complaints and even disputes that must be resolved in a court. Many farmers have taken to raising livestock in fenced in areas, supplementing the animal's own grazing with stall feeding (whereby the food is brought to the animals in a corral.) This latter method is time-consuming and expensive but it allows for the raising of cattle in high density population areas.

18.4.2 SETTLING A DISPUTE

In pre-colonial times, customary law was administered on a local level by the village headman, or by a chief and a traditional court if a crime or dispute was particularly complex. Under colonialism, the British system of courts and law was introduced, and there now exist both high and low courts. One of the lower courts is called the Traditional court but it administers British law. The offices of the chief and the headman still exist and they do have limited jurisdiction in their domains. They have the power to settle minor disputes among the village people in accordance with customary law. A dispute over ravenous goats (described in the following text) would be just the type of case that a headman or chief would judge.

18.5 EXERCISES

18.5.1 Answer the following questions about the introductory dialogue of your own:

1. Ndani akukambirana?
2. Mwana amadyetsa kuti ng'ombe?
3. Ndani anadandaula? Chifukwa chiyani?
4. Ngati sasamala ng'ombe, chidzaoneke ndi chiyani?
5. Jemusi ndani?
6. Ng'ombe zimakonda kudya chiyani?

18.5.2 KUTI....-ZI-

Practice using the conjunction kuti 'that' with the verb inflected with -zi- 'must' by asking and answering questions in the following pattern:

Amayi anu anakuuza chiyani? 'What did your mother tell you?'

Amayi anga anandiuza kuti ndizifulumira.
'My mother told me that I must hurry.'

1st student: ____________________ anakuuza chiyani?

Amayi anu
Abambo anu
Mphunzitsi wanu
Bwenzi lanu
etc.

2nd student: _______________ anandiuza kuti ____________________ -zi- ________.

ndizifulumira
ndizigwira ntchito kwambiri.
ndizithandiza achemwali anga.

18.5.3 -TS- 'CAUSE TO DO SOMETHING/MAKE DO SOMETHING'

Practice using the causative verb suffix by asking the model question (Anakuchititsa chiyani? 'what did he cause you to do?') and answering
make you do?
with an appropriate causative verb:

1st student: Anakuchititsa chiyani?

2nd student: Anandi- ____________________?

-mwetsa madzi
-dyetsa nsima
-imbitsa nyimbo.
etc.

18.5.4 MLEMBI/ALEMBI; WOPHUNZIRA/OPHUNZIRA

Practice using nouns referring to people by asking questions which give a description of a person; the answer with the appropriate person noun:

Ndani aphunzira Chicheŵa? Wophunzira aphunzira Chicheŵa.

Continue with other descriptions of people.

1st student: Ndani _____________________________?

amakonza chakudya
amapanga matebulo
etc.

2nd student: ________________________________.

khukhi amakonza chakudya.

Kalipentala amapanga matebulo.

18.6 READING

MLANDU WA MBUZI

BY H. CHIMKONO

Ndikuchokera kunyumba kwa amfumu. Dzulo mbuzi za aChimchere zadya chimanga m'munda wanga uja wa pafupi ndi pamudzi. Ndinapita kukawadziŵitsa nkhaniyi. Mbuzi za aChimchere ndi zopfuntha kwambiri, zakhala zikudya chimanga cha anthu ambiri chaka chino. Koma ine ndekha aona, tikafikitsena kukhoti ngati amfumu sayiweruza bwino nkhaniyi. AChimchere amayerekedwa chifukwa anthu amawaopa chifukwa cha umfiti wawo wotamba nawo ndimasana omwe, koma iwe sandithe nanenso ndine patali.

AChimchere mvula ikangoyamba sasamala mbuzi zawo. Anzawo amapeza mbusa kapena kuzimanga pachingwe kutchire, koma iwo zonsezi ayi. Lero nditapita kumunda ndangopeza chimanga chonse, mbali yakuno kunjira chitabudulidwabudulidwa mbuzi zina zinali kuthaŵa zitaona ine. Ndimayamba kuzisaka mpaka ndakazipereka kwa amfumu iwo ndiwo amene azipereke kwa eni ake. Ndipo wachita mwayi chifukwa ndikanatha kuzipha osakazitula kwa amfumu. Iwo ena ake akanaloza yani? Azithokoza mulungu chifukwa mbuzi zawo zonse zili moyo. Koma mlandu ndiwo sulephera.

mlandu	(3/4) 'dispute'	-manga	'tie'
nkhani	(9/10) 'news'	tchire	'bush'
-pfuntha	'be destructive'	-kana-	'would/could'
khoti	'court'	-budulidwabudulidwa	'was completely eaten'
ndekha	'alone'	-thaŵa	'escape'
-weruza	'settle a dispute'	-saka	'herd/hunt'
-yerekedwa	'show off/be careless'	-tula	'take'
umfiti	(14) 'witchcraft'	-loza	'point at'
-tamba	'dance a witch dance'	-mulungu	'god'
mbusa	(1/2) 'shepherd'	-lephera	'fail'

Answer the following questions about the text:

1. Kodi aChimchere akuchokera kunyumba kwa amfumu?
2. Mbuzi za aChimchere zinachita chiyani?
3. Kodi inali nthaŵi yoyamba?
4. Chifukwa chiyani anthu amaopa aChimchere?
5. Anthu ena amamanga bwanji mbuzi?
6. Akanachita chiyani ndi mbuzi za aChimchere?

18.7 ROLE-PLAYING

MLANDU WA MBUZI

Create a scene involving the dispute over the wandering goats. One student will play the chief, another will play the accused aChimchere, and a third student will play the accuser. The scene should be a discussion among these three people with the accused and accuser telling their versions of the case before the mediating chief.

Use vocabulary from the preceding text and from the following list:

Bodza!	'It's a lie'
nChoona	'It's the truth.'
-kana	'refuse, deny'
-chitira umboni	'(to) witness'
-weruza	'advise'
-gwira nkhungu	'accuse of a crime'
-dandaula	'complain'
-panda liwonga	'be innocent'

18.8 SUPPLEMENTARY READING

KUPEREKEZA MFUMU

ESCORTING A CHIEF (TO THE GRAVE)

BY JACK MAPANJE

Ali makedzana	If it were old days,
Zikadaphulika ng'oma	Drums would be beaten
Atawedza dzirombo.	Masked people are ready to dance.
Mudzi uli nthunthunthu,	The village trembling,
Akapolo ali balala	Slaves scattered
Kuthaŵa kukhala mtsamiro,	Running for fear of becoming pillows,
Kuperekeza mfumu.	Escorting the chief.
Namagetsi liri pamtunda,	Namagetsi with eyes out,
"Bambo wanga nditsala ndani!"	"My father, who lives with me?"
"Amnanga mwamkiranji!"	"My husband, why have you gone!"
Akadalirilanji	What would she mourn for
Mkazi wa mfumu	That chief's wife
Mlowam'malo ali padzanja?	While the heir was near?
Ali makedzana.	Such were the old days.
Koma lero ayi mbale,	Now this is not the case friend,
Namgetsi adadzimenyetsa ku mtengo	Namagetsi threw herself to a tree
Osagwirika mwana wa weni	None could take hold of her
Kuperekeza bambo.	Escorting father
Pamene nyimbo za m'mabuku nazo	And songs from books
Zidati, "Tizikumbukira	Said, "We should remember
Kuti tidzafa tonse,"	That all of us'll die,"
Ampingo apolokezana ndi mapemphero	Church members help in prayers
Kuperekeza mfumu.	Escorting the chief.

18.9 PROVERBS

Read the following proverbs and discuss their imagery and meaning:

-Akuluakulu ndi m'dambo mozimira moto.

-zimira 'extinguish/snuff out'

-Mawu a akuluakulu akoma akagonera.

mawu (5/6) 'words'

-koma 'be sweet'

The first proverb symbolizes the mediating role that elders play in the affairs of the community. Like the cool, wet swamp which puts out fires, elders and their wisdom can settle 'burning' disputes.

The second proverb points out the enduring wisdom of elders. While one may initially find the advice of elders to be unpalatable, or 'hard to swallow', with time one will recognize the wisdom of that advice.

LESSON 19A

(PHUNZIRO LA KHUMI NDI CHISANU NDI CHINAYI)

GRAMMAR

19.1 New Vocabulary
19.2 The Modifier Stem -kha 'only, alone, self'
19.3 Augmentative Prefixes: Chi/Zi
19.4 'Still'/'Yet'
19.5 Summary Exercises
19.6 Grammatical Patterns Learned

LESSON 19 A

(PHUNZIRO LA KHUMI NDI CHINAYI)

19.1 NEW VOCABULARY

VERBS

-kwereka	'be climbed'
-nyamulidwa	'be carried'
-londa	'watch'

VERBAL PREFIXES AND SUFFIXES

-daka-, -be	'still'
-nga-, -be	'yet'

NOUN PREFIXES

chi-/zi-	'singular/plural augmentative prefixes'
chimpando/zimipando	'big chair/big chairs'

MODIFIER

-kha	'only/alone/-self'
ndekha	'I alone/myself'
wekha	'you alone/yourself' (singular, familiar)
yekha	'he/she alone, himself/herself'
tokha	'we alone/ourselves'
nokha	'you alone/yourself, yourselves' (plural, polite)
okha	'they alone/themselves'

19.2 'ONLY/ALONE/-SELF' (VMP + -KHA)

The stem -*kha* expresses the meaning 'only', 'alone', and '-self' in the sense of exclusivity:

Only he did it.
He did it *alone*.
He did it *himself*.

The stem takes the verbal modifier prefix (VMP) of the noun it modifies:

noun	VMP	+	-kha		
chipatso	cho-	+	-kha	=	*chipatso chokha*
'fruit'			'alone'	=	'fruit alone/only fruit'

In context:

Amadya chipatso chokha. 'He eats only fruit.'
Nsomba yokha inali yoipa. 'Only the fish was bad.'
'The fish alone was bad.'
Tigula buku limodzi lokha. 'We'll buy only one book.'

There is no distinction between 'only' and 'alone' for things, but there is for people. In order to say: 'That person built the house alone/himself.' the -*kha* form will follow the noun:

Munthu yekhayo anamanga nyumba. 'That person built the house alone/himself.'

* Class 1 and 1a nouns have the irregular prefix *ye*- (*yekha*).

But in emphasizing that '*only* that person built a house.', ('she' and not others), the noun is preceded by *ndi* '(it) is' for an emphatic effect:

Ndi noun VMP + -kha

Ndi munthu yekhayo anamanga nyumba.
'Only that person built a house.'
'It is -person-only-that-built-a house'

Ndi anthu okhawa anamvera mfumu.
'Only these people listened to the chief.'
'It's-people-only-these-

Personal pronouns also have -*kha* forms but in a different construction.

With pronouns, the -kha form will either precede or follow a verb construction with the pronoun expressed as the AP. To express 'alone/-self', the -kha form will follow the verb:

verb + -kha form

Ndinapita ndekha kumsonkhano.
'I went to the meeting alone.' 'myself.'

To express 'only', ndi '(it) is' + the emphatic pronoun and the VMP + the -kha form precede the verb construction:

Ndi + emphatic pronoun VMP -kha form

Ndiwe wekha unachedwa. 'Only you were late.'
'It's-you-only-were late.'

The personal pronoun -kha forms are:

Emphatic Pronoun	Subject AP	-kha	Example
ine	ndi-	ndekha	Ndinadya ndekha. 'I ate alone.'
iwe	u-	wekha	Ndiwe wekha unaiŵala. 'Only you forgot.'
iye	a-	yekha	Analemba yekha bukulo. 'He wrote that book alone.'
ife	ti-	tokha	Tinaphika tokha nsombayi. 'We cooked the fish ourselves.'
inu	mu-	nokha	Ndinu nokha mumadziŵa Chicheŵa. 'Only you know Chicheŵa.'
iwo	a-	okha	Anaseŵera okha mpira. 'They played football alone.'

*Notice the difference in meaning between the following two sentences:

Anaseŵera okha mpira.
'They played football alone.' (by themselves)

Anaseŵera mpira wokha.
'They played only football.' (no other game)

In the first sentence okha modifies anthu, establishing a group of people that excludes others. In the second sentence wokha modifies mpira, with the meaning that football (to the exclusion of other games) was played.'

Other examples:

M'nyanja yokhayi muli chambo.
'Only in this lake is there chambo.'

M'nyanjayi muli chambo chokha.
'In this lake there is only chambo.'

EXERCISES

A. Substitute the following nouns into the model sentence, making all necessary changes in agreement:

Example: Msewu wokhawo ndi wabwino. 'Only that road is good.'

Substitution: Misewu

New Model: Misewu yokhayo ndi yabwino. 'Only those roads are good.'

1. madzi
2. zakudya
3. chakudya
4. ukonde
5. Katsamba
6. munda
7. malaya
8. chipatala
9. m'chipinda
10. pamudzi

B. Substitute the following nouns into the model question and then answer with an appropriate form of -kha according to the example:

Example:

Model: Munaona midzi yonse? 'Did you see all the people?'

Substitution: anthu

New Model: Munaona anthu onse? 'Did you see all the people?'

Answer: Iyayi, ndinaona anthu aŵiri okha. 'No, I saw only two people.'

1. zipatala
2. maluŵa
3. njoka
4. alimi
5. zithunzi
6. misika
7. odwala
8. mitengo
9. maina
10. tinsomba

C. Answer the following questions with an appropriate form of the noun or pronoun in parenthesis and -kha:

Example: Ndani anakonza njinga yanga? (iye) 'Who fixed my bike?'
Anakonza yekha njinga yanu. 'He fixed your bike himself.'

1. Ndani anaphika chakudya cha madzulo chonse? (ine)
2. Ndani anachoka? (amayiwa)
3. Ndani anadya nthochi zonse? (ife)
4. Ndani anamuthandiza? (inu)
5. Ndani anapeza ndalama (mwanayo)
6. Ndani anakwera phiri la Mulanje? (ine)
7. Ndani ananyamula katundu wamkuluyo? (iye)
8. Ndani anatha ntchito yake? (iwo)
9. Ndani anasoka zovala zonsezi? (telelayo)
10. Ndani anakumbuka kutenga cholembera? (ine)

D. Make true and false statements using the modifier -kha about the classroom or any shared information. If the statement is true, say inde; if the statement is false, say iyayi and correct the statement.

Example: Joni yekha angathe kutola tebulo ili.
'John can pick up this table himself.'
'Inde'

Iyayi, Bob yekha angathe kutola tebulo ili.
'No, Bob can pick up this table himself.'

19.3 AUGMENTATIVE PREFIXES CHI/ZI

In Lesson 2, Noun classes 7 and 8 were introduced as the Chi/Zi classes, chi being the singular class and agreement prefix and zi being the plural class (and agreement) prefix:

Chingwechi ndi chachitali. 'This string is long.'

Zingwezi ndi zazitali. 'These strings are long.'

However, the Chi/Zi prefixes have an additional, specialized use. They act as augmentatives when prefixed to nouns. Just as the diminutive prefixes Ka/Ti make things 'small', the augmentative prefixes Chi/Zi make things 'big' or 'large':

mpando	'chair'	chimpando	'a big chair'
dengu	'basket'	zimadengu	'big baskets'

Notice that the nouns retain their class prefixes in addition to the augmentative prefixes. (so the result is a double prefix, just as it is with the Ka/ti prefixes in Classes 12/13.) The agreement is with the augmentative prefixes:

Example: Chimpandocho chinapangidwa ndi abambo ake.
'That big chair was made by his father.'

Zimadengu izo ndi zodula.
'Those big baskets are expensive.'

Not all nouns take an augmentative prefix; for example, Class 7/8 nouns do not take augmentative prefixes but express 'bigness' with the modifier -kulu:

chitseko chachikulu 'a big door'

zipewa zazikulu 'big hats'

Although augmentatives can be used with people nouns (chimnyamata 'a big boy'), they often imply an insulting reference to someone's size.

EXERCISES

A. Change the singular noun subjects of the following sentences into nouns expressing 'big' with the chi- prefix; make all necessary changes in agreement:

Example: Galimoto yanu imayenda msanga. 'Your car goes quickly.'
Chigalimoto chanu chimayenda msanga. 'Your big car goes quickly.'

1. Mindayo ndi ya aChibwe.
2. Buku limene lili patebulo ndi langa.
3. Sukuluyo ili ndi ophunzira ochuluka.
4. M'nyanjamo mulibe nsomba.
5. Phirilo silimakwereka.
6. Kapu ziŵiri zathyoka zagwirira ('handles').
7. Nyenyezi inaoneka dzulo usiku.
8. Njinga ndi yolemera.
9. Miyalayo inanyamulidwa kunja.
10. Madenguwo ali ndi zipatso zosiyana.

B. Repeat the preceding exercise, making the noun subjects plural before adding the appropriate augmentative prefix:

Example: Galimoto yanu imayenda msanga. 'Your car goes quickly.'
Galimoto zanu zimayenda msanga. 'Your cars go quickly.'

C. Substitute the following nouns into the model question and then answer with an appropriate augmentative prefix:

Example: Mukufuna mpando wotani? 'What kind of chair do you want?'
Substitution: tebulo
New Model: Mukufuna tebulo lotani? 'What kind of table do you want?'
Answer: Ndikufuna chitebulo. 'I want a big table.'

1. nyali
2. mpira
3. katundu
4. agalu
5. nsapato
6. miphika
7. maluŵa
8. sitolo
9. mazira
10. munda

19.4 VERBAL PREFIXES AND SUFFIXES FOR 'STILL' AND 'YET'

Some additional verbal suffixes and prefixes express the aspect of continuity. For example, -daka- and -be emphasize that a particular state or action is continuing, going on:

He's still waiting for me. (He continues to wait for me.)

-be and -nga- emphasize the continuity of a negative situation:

We haven't eaten yet. (We continue not to eat.)

'still' and 'yet' are conveyed by these verbal prefixes and suffixes in the following patterns.

19.4.1 'Still' -daka-, -be, -daka-..-be

'still can be expressed with the suffix -be. It is not the negative suffix (palibe 'there isn't /aren't) but a suffix of continuity or persistence. It follows final -a of the verb stem:

Ndimamwabe mkaka masiku onse. 'I still drink milk everyday.'

Tikumudikirabe. 'We're still waiting for him.'

Anawo akugonabe. 'Those children are still sleeping.'

'Still' can also be expressed by -daka- which appears in the T/A slot:

Ndidakamwa mkaka masiku onse. 'I still drink milk everyday.'

Tidakalemberana kalata zazitali. 'We still write each other long letters.'

Mudakagwira ntchito kwambiri. 'You are still working hard.'

For emphasis, both the T/A -daka- and the suffix -be can be used with the same verb:

Ndidakamwabe mkaka masiku onse. 'I still drink milk everyday.'

Adakakumbukabe maina onse. 'He still remembers all the names.'

19.4.2 'YET' -NGA-, -BE

'yet' is most frequently expressed with the suffix -be when the verb is in the negative past:

Sanabwerebe 'He hasn't come yet.'

Sanakwatiŵebe 'She isn't married yet.'

Sitinadziŵebe yankho. 'We don't know the answer yet.'

A less common means of expressing 'yet' is with the T/A prefix -nga- followed by the verb root + -e and the suffix -be:

Sangabwerebe 'He hasn't come yet.'

Sindingaŵerengebe bukulo. 'I haven't read that book yet.'

Sangadyebe. 'They haven't eaten yet.'

EXERCISES

A. Using the following verbs, answer the model question with a 'still' expression:

Example:

Model: Mukuchita chiyani? 'What are you doing?'

-dya -Ndikudyabe/Ndidakadya/Ndidakadyabe.
'I'm still eating.'

1. -gwira ntchito
2. -phika chakudya cha madzulo
3. -konza njinga yanga
4. -phunzira Chicheŵa
5. -seka
6. -bzala fodya
7. -dikira pamsika
8. -lira
9. -ŵerenga nyuzipepala
10. -chapa zovala zanga

B. Substitute the following verbs into the model question and give an answer expressing 'yet':

Example:

Model: Kodi wabwera? 'Has he come?'

Substitution: -fika?

New Model: Kodi wafika? 'Has he arrived?'

Answer: Iyayi, sanafikebe. 'No he hasn't arrived yet.'
or Iyayi, sangafikebe.

1. -imba nyimboyo
2. -itana dzina langa
3. -lemba kalata
4. -soka malaya anga
5. -mwa moŵa wonse
6. -kwatira
7. -yamba ulendo wake
8. -dula zingwezo
9. -yankha funso langa
10. -panga timipando.

SUMMARY EXERCISES/LESSON 19

19.5 SUMMARY EXERCISES

A. Answer the following questions with an appropriate form of -kha:

Example: Munagula chiyani? 'What did you buy?'
Ndinagula ufa wokha. 'I bought only flour.'

1. Munapita kuulendo ndi yani?
2. Waimba nyimbo zingati?
3. Mudzakhala ndi ana angati?
4. Anapeza chiyani?
5. Munaiŵala maina angati?
6. Mukufuna kudya chiyani?
7. Mukuphunzira zilankhulo zingati?
8. Alimiwo akulima chiyani?
9. Munapanga miphika ingati?
10. Amagwira ntchito ndi yani?

B. Change the noun objects in the following sentences with the appropriate augmentative prefix, chi- or zi-:

Example: Sindingathe kunyamula mwanayo 'I can't carry that child.'
Sindingathe kunyamula chimwanacho. 'I can't carry that big child.'

1. Ndinapatsidwa mphatsoyi.
2. Apita kumidzi yambiri.
3. Anawa anapha njoka ziŵiri.
4. Tikumanga nkhokwe.
5. Ndidzaphika nkhukuyo.
6. Akufuna kugula njinga yanga.
7. Aphunzitsa onse anali ndi msonkhano.
8. Ndimakonda kuyendetsa njinga pamisewu yabwino.
9. Malaya anga ali ndi matumba atatu.
10. Ndaŵerenga mabuku ochuluka.

C. Substitute the following verbs into the model sentence:

Example:	
Model:	Sindinamuonebe. 'I haven't seen him yet.'
Substitution:	-funsa
New Model:	Sindinamufunsebe. 'I haven't asked him yet.'

1. -uza
2. -itana
3. -patsa moni
4. -thandiza
5. -mvera
6. -iŵala
7. -menya
8. -londa
9. -funa
10. -pha

D. Answer the following model question with a 'still' construction using the verbs in parenthesis:

Example: Anzanu ali kuti? 'Where are your friends?'
(-lima m'minda yawo)

Anzanga akulimabe m'minda yawo.
'My friends are still working in their fields.'

1. (-seŵera mpira)
2. (-phunzira kusukulu)
3. (-gwira ntchito)
4. (-phika chakudya cha masana)
5. (-konza njinga yawo)
6. (-gulitsa chimanga kumsika)
7. (-dikira pabanki)
8. (-lemba kalata)
9. (-gona)
10. (-thandiza aphunzitsi awo)

19.6 GRAMMATICAL PATTERNS LEARNED

Modifier Stem -Kha 'only/alone/-self'

'He drinks only tea.'

Main Verb							
A-	-ma-	-mw-	-a	tii	wo-	-kha	Amamwa tii wokha

'John made the chair himself/alone.'

Noun	VMP +	kha	AP +	T/A +	verb root +	verb suffix	noun	AP +	-ja	
John	ye-	-kha	a-	-na-	-pang-	-a	mpando	u-	-ja	John yekha anapanga mpando uja.

'Only these people are here.'

Ndi	noun	VMP	+ -kha	Demonstrative	AP	+ -li	pano	
Ndi	anthu	o-	-kha	awa	a-	-li	pano	Ndi anthu okhawa ali pano.

Augmentative Prefixes Chi/Zi

'a big knife'/'some big hoes'

Chi- + singular noun Ai- + plural noun		
chi-	mpeni	chimpeni
zi-	makasu	zimakasu

Verbal Prefixes and Suffixes: 'Still' and 'Yet'

'I'm still waiting for him.'

AP +	T/A +	OP +	verb root +	verb suffix +	-be	
Ndi-	-ku-	-mu-	-dikir-	-a	-be	Ndidakamudikira.

AP +	-daka- +	OP +	verb root +	verb suffix +	-be	
Ndi	-daka-	-mu-	-dikir-	-a	Ø	Ndidakamudikira
Ndi	-daka	-mu-	-dikir-	-a-	-be	Ndidakamudikirabe

'He hasn't come yet.'

Negative Prefix	AP +	T/A +	verb root +	vowel suffix +	-be	
si-	a-	-na-	-bwer-	-e-	-be	Sanabwerebe
si-	a-	-nga-	-bwer-	-e-	-be	Sangabwerebe

LESSON 19B

(PHUNZIRO LA KHUMI NDI CHISANU NDI CHINAYI)

COMMUNICATION/CULTURE

19.1 Alimi Aŵiri
19.2 Vocabulary Notes
19.3 Usage Notes
    19.3.1 Reduplication: Akuluakulu 'elders'
    19.3.2 Kotero 'like that/such as that'
19.4 Cultural Notes
    19.4.1 The Old and New In Agriculture
    19.4.2 Useful Questions for Volunteers Working In Agriculture
19.5 Exercises
19.6 Reading
19.7 Animal Fables
19.8 Supplementary Reading

LESSON 19 B

(PHUNZIRO LA KHUMI NDI CHISANU NDI CHINAYI)

19.1 ALIMI AŴIRI

Anthu akuluakulu akukambirana aMphadwe ndi aChibwe. Poyamba aMphadwe apita kunyumba ya aChibwe ndipo awapeza akusema mpini mumthunzi wa mtengo.

AMphadwe: Odi!

AChibwe: Eee! Áfíke

(Awapatsa chikumba cha mbuzi kuti akhalepo, ndipo kenaka ayamba kuwapatsa moni.)

Tíwaonétu!

AMphadwe: Zíkomo.

Achibwe: Nanga mwáuká bwánji?

AMphadwe: Aaa! Tauka bwino. Koma kunyumbá tasíyá áná akútsókómola. Kaya kuno mwauka bwánji ndi litsipa lija mumadandáúla náló dzana?

AChibwe: Ayí lero ndauka.Suyu mwandípeza ndíkusémá mpiniwu. Mwaná uja amadwala chíkuku nayé akusewêra ndithu.

AMphadwe: Izi ndízó zokóndwéretsa. Komátú mwausémá bwínó mpiniwu. Ine sindídziŵa kusemá mipíni, kótero; mipíní yánga yónse ndi yósekétsa maonekedwe áke.

AChibwe: Maonekedwe alîbe kanthu. Cháchíkúlu nkutí mulimíre.

AMphadwe: Zóónádí ziménezo. Kodí munáyámba kubzála fódya?

AChibwe: Eee, ndidábzálápo chigáwó chimódzi, téré wína ndídáthira kalé fetelezo.

AMphadwe: Anzáthu mŵáígŵira ntchíto, Ine, sindínayambe ndi kubzálá fódya. Ndikadalima chirere. Komanso ndilíbe fódya wokwánira kunázale.

AChibwe: Nanga chimanga mwalíma chóchúlúka bwánji?

AMphadwe: Chímanga chilíko. Ndidápálíra ndi kuthíra feteléza zigáwó ziŵíri. Tere popánda kudwála litsípá ndíkadámálizánso zigáwó zitátu.

AChibwe: Índé! Ulimi umayénda bwino, maténdá akayenda kutáli.

AMphadwe: Zóónádí ziménezi. Ndipo khaláni bwino.

AChibwe: Pitani bwino ndipo mupereké moni kunyúmbá.

AMphadwe: Chábwino ndípéreka.

19.2 VOCABULARY NOTES

akuluakulu 'elders'
-sema 'carve'
mpini (3/4) 'shadow'
chikumba (7/8) 'skin'
-tsokomola 'cough'
litsipa (5) 'headache'
chikuku (7) 'measles'
komatu 'well' (an exclamation)
kotero 'so'
-limira 'use'
chigawo (7/8) 'plot'
feteleza 'fertilizer'
chirere (7/8) 'groundnut field'
nazale 'nursery'
-pereka moni 'greet' (lit. 'give a greeting')

19.3 USAGE NOTES

19.3.1 REDUPLICATION: AKULUAKULU 'ELDERS' (OR 'IMPORTANT PEOPLE')

Reduplication of words occurs frequently in Chichewa. The effect is to intensify the meaning of the reduplicated part. For example, the noun akulu 'a big/great/old person becomes intensified in the reduplicated form akuluakulu to mean not just 'a big or old person' but 'an important person, an elder'. Similarly, other nouns can be reduplicated for such an effect:

zipatso za mitundu 'kinds of fruit' - zipatso za mitundumitundu 'various kinds of fruit'

Modifier stems can also be reduplicated but with only the first stem having the modifying prefix:

noun	VMP	+	stem	+	stem		
mabuku 'books'	o-		-siyana+ 'different'	-	siyana 'different'	=	mabuku osiyana 'various books'

ulalo wautali 'a long bridge' - ulalo wautalitali 'a very long bridge'

Reduplicated adverbs also have an intensifying effect:

pang'ono 'little'	pang'onong'ono 'very little'
bwino 'well'	bwinobwino 'gently, carefully'
kale 'long ago/previously'	kalekale 'along time ago'

And reduplicated verb stems express the notion of repetition or continuity:

Anaŵerenga bukulo. 'He read that book.'

Ana*ŵerengaŵerenga* bukulo. 'He read and reread that book.'

Ndinadikira. 'I waited.'

Ndinadikiradikira. 'I waited and waited.'

19.3.2 *KOTERO* 'LIKE THAT/SUCH AS THAT'

-*tero* is an irregular verb stem which means 'do that'/'say that':

Amatero, koma sitifuna kutero. 'They do that, but we don't want to do that.'

Mudzadzipweteka, mukatero. 'You will hurt yourself if you do that.'

As a modifier with the VMP, it means 'like that/such as that':

Sindidziŵa kusema mpini *kotero*. 'I don't know how to carve a handle like that.'

Kotero modifies the infinitive phrase *kusema mpini*.

Other examples:

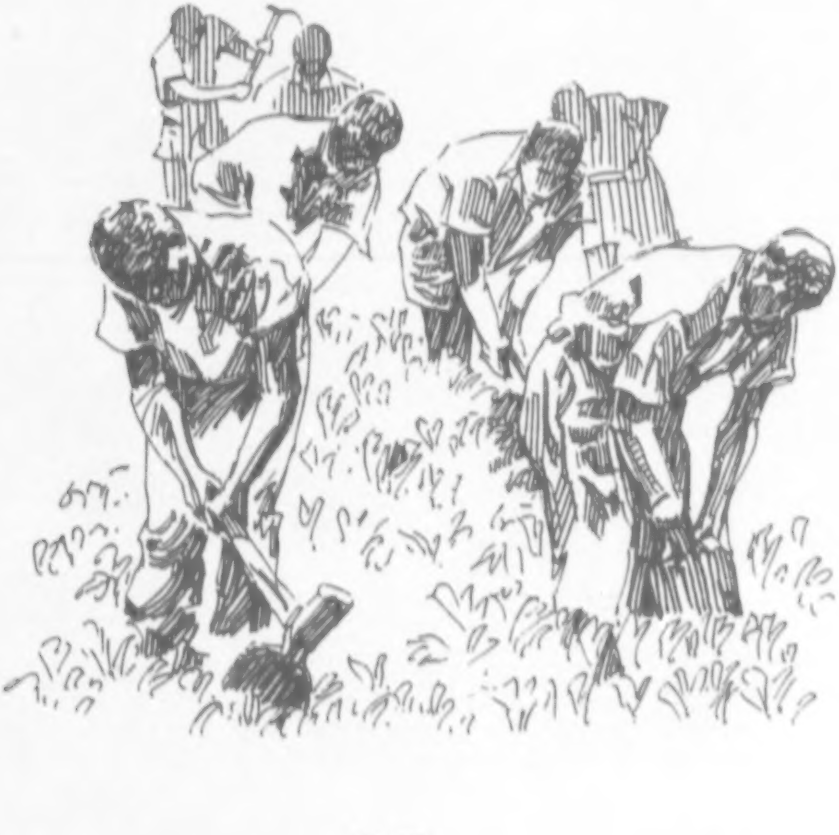
Ndadŵerenga buku *lotero*. 'I've read a book like that.'

Ndikudziŵa anthu *otero*. 'I know people like that.'

19.4 CULTURAL NOTES

19.4.1 THE OLD AND NEW IN AGRICULTURE

Major goals of development in the agricultural sector are first self-sufficiency in food production for Malaŵi and then the ability to export food to neighboring countries. To achieve these goals, much emphasis has been placed on modernizing the methods of cultivation. One part of this modernization has been the introduction of machinery and draft animals such as oxen into rural agricultural areas. However, on a much larger scale has been the introduction of fertilizer as a means of increasing crop yield. Cheap compared to machinery and oxen, fertilizer has been used successfully in all areas of agricultural production. The two village farmers in the dialogue spoke of its use matter-of-factly even as they discussed the carving of handles for hoes which still remain as the main tools in small-scale farm production.



ALIMI

19.4.2 USEFUL QUESTIONS FOR VOLUNTEERS WORKING IN AGRICULTURE.

These questions ask for the typical information any agriculture extension or development work needs to know about farmers. If you are in agricultural work, try to become very familiar with the structure and vocabulary of these questions.

1. Kodi ndinu mlimi?
2. Mumabzala mbewu zanji?
3. Munda wanu uli ndi maekala angati?
4. Ndi matumba angati amene mumapeza paekala?
5. Mumathira matumba angati a feteleza paekala limodzi?
6. Mumapeza ndalama zingati pachaka mukagulitsa mbewuzo?
7. Ndi patali bwanji kuchokera kunyumba zanu ndi kumsika?
8. Kodi munda wanu uli pafupi ndi nyumba yanu?
9. Muli ndi ana angati?
10. Kodi onse ali pasukulu?
11. Muli ndi nkhokwe zingati?
12. Muli ndi ng'ombe zingati?
13. Mumalima bwanji m'munda mwanu?
14. Kodi muli ndi ndalama zokwanira zolipirira sukulu?
15. Mbewu zanu mumagulitsa kuti?
16. Mumagulitsa mbewu za mtundu wanji?
17. Mumagula kuti feteleza?
18. Kodi msika wa Adimake (ADMARC) uli pafupi?
19. Mumasakula m'munda mwanu kangati?

If you are in a different type of developmental work, you can still use the general structure of the questions with the vocabulary of our own job. For example, here are some questions that ask for information that anyone working in the health field needs to know:

1. Dzina lako ndiwe yani/ndani? / Kodi ndiwe yani?
2. Dzina la amuna anu ndani?
3. Dzina la mwana uyu ndani?/Mwana uyu dzina lake ndani?
4. Muchokera mudzi uti?
5. Dzina la mfumu ya mudzi ndani?
6. Mwana uyu adabadwa liti?
7. Muli ndi ana angati? Onse pamodzi, amoyo alipo angati? Nanga amene adamwalira ndi angati?
8. Kodi mwana uyu adabadwira kumudzi kapena kuchipatala?
9. Kodi pobadwa anali wamkulu thupi kapena wamng'ono thupi?
10. Mwana ali bwanji lero? Chikumuvuta ndi chiyani?
11. Kodi akudwala malungo?
12. Kodi akusanza?
13. Kodi m'mimba mwake mwatsekuka?
14. Wadawala masiku angati malungo?
15. Muzimpatsa madzi akumwa katatu pa tsiku.
16. Mudzabweranso kuchipatala ngati matenda sasintha.
17. Amadya ndiwo za mitundu ingati mwanayu?
18. Nanga madya zakudya zina za mtundu uti? / Ndi chakudya china chiti chimene mwanayu amadya?
19. Madzi anu akumwa mumatunga kuti?/ Mumatunga kuti madzi akumwa?
20. Ziweto zanu mumazisunga kuti?
21. Muli ndi chimbudzi?/ Pakhomo panu pali chimbudzi?
22. Kodi m'nyumba mwanu muli makoswe?
23. Kodi m'nyumba mwanu muli nsikidzi kapena zoluma za mtundu uli onse?

19.5 EXERCISES

19.5.1 Answer the following questions about the dialogue:

1. AMphadwe anakhala pansi pati?
2. Ana aChibwe ali bwanji?
3. Nanga a aMphadwe?
4. AChibwe analikuchita chiyani pamene aMphadwe anafika?
5. Kodi maonekedwe ali ndi kanthu?
6. AChibwe akulima chiyani?
7. Kodi aMphadwe adabzala fodya?

Ask additional questions about the text using appropriate question words.

19.5.2 AFIKE 'LET HIM ARRIVE'

Practice this and other responses to Odi!!

1st student: Odi!!
2nd student: ______________.
Odini
Abwere
Afike
Lowâni
Eee

Continue with greetings varying in formality:

1st student: ______________.
Moni
Taonetu
2nd student: ______________.
Moni
Zikomo

1st student: ________________ bwanji?

Mwauka
Mwadzuka
Mwaswera
Mwatandala
Muli

2nd student: ______________________.

19.5.3 KOTERO 'LIKE THAT/SUCH AS THAT'

Practice the VMP form of -tero (VMP prefix + -tero) in the following quesiton and answer pattern:

Mukudziŵa kusema mpini? 'Do you know how to carve a handle?'

Iyayi, sindidziŵa kusema mpini kotero. 'No, I don't know how to make a handle like that.'

1st student: Mukudziŵa ______________?

kukonza galimoto
kuphika ndiwo
kuimba
kuvina
etc.

2nd student: Iyayi sindikudziŵa__________________ kotero.

kukonza galimoto
kuimba
etc.

19.5.4 REDUPLICATED MODIFIERS

Practice reduplicating modifier stems by answering with an appropriate modifier to the following model question:

Mukufuna chingwe chotani? 'What kind of string do you want?'

Ndikufuna chingwe chachitalitali. 'I want a very long string.'

1st student: Mukufuna __________ ______________ -tani?

2nd student: Ndikufuna __________ ______________

-talitali
-ng'onong'ono
-kulukulu
-fupifupi

19.5.5 -PEREKA/-PATSA MONI 'GREET'

Practice using these expressions as if someone were leaving you:

1st student: Ndapita. Khalani bwino.
2nd student: Pitani bwino ndipo mupereke moni kunyumba.
1st student: Chabwino ndipereka.

1st student: ______________ bwino.
2nd student: ____________ bwino ____________________________.

mupereke moni kunyumba
mupatse moni kwa amayi
etc.

19.5.6 THE DIALOGUE

Using the structures and vocabulary you have learned so far, carry on a dialogue with another student that models the introductory dialogue of this lesson:

-Arrival
-Greeting
-Discussion of family (sick children)
-Discussion on present activity
-Discussion of work
-departure

19.6 Reading

Kalulu ndi Mwini wa Munda

By H. Mateche

Kalekale munthu wina analima chirere. Mtedza wake unakula bwino. Komanso Kalulu anayamba kuba mtedza uja. Tsiku lili lonse Kalulu analikupita kukaba mtedza pakati pa usiku.

Patapita nthaŵi, munthu uja anaganiza njira yoti agwire Kalulu. Anaganiza kuti atchere misampha kuzungulira munda wonse uja. Atapita kukazonda misampha, m'maŵa mwake, anapeza kuti Kalulu wakola mumsampha, wakola mumsampha umodzi. Munthu uja anali ndi chimwemwe anatenga Kalulu wa moyo kupita naye kumudzi. Anthu onse anasonkhana kudzaona amene amaba mtedza kumunda. Anthu onse a pamudzi anapangana kuti Kalulu ayenera kulangidwa kwambiri. Anapangana kuti asonkhe moto waukulu kuti atenthe Kalulu. Anthu onse anamutenga Kalulu kupita naye kutchire, ndipo anamunjata pamtengo, ndipo onse anapita kukatola nkhuni.

Fisi anafika pamene anamangirira Kalulu. Anamufunsa chifukwa chake anali womangidwa. Kalulu anauza Fisi kuti atate ake apita kukapha nyama ndipo kuti iye azikaseŵera ndi mafupa, koma ine ndikukana. Atamva mawu awa, Fisi anadzipereka kuti amangidwe m'malo mwa Kalulu.

Anthu anabwera ndi nkhuni. Anadabwa kuti Kalulu palibe koma pamalo ake pali Fisi. Anagomutenga ndi kumutentha.

Fisi anafera za eni.

kalulu	'hare'
yoti	'so that'
-tchera	'set (a trap)'
misampha (3/4)	'traps'
-zonda	'inspect'
-kola	'catch'
chimweme	'happiness'
-sonkhana	'meet'
-pangana	'agree'
-langidwa	'be punished
-sonkha moto	'make a fire'
-tentha	'burn'
tchire	'bush'
-njata	'bind'
fisi	'hyena'
-tola	'gather'
mafupa (5/6)	'bones'
-kana	'refuse'
malo	'place'
-dabwa	'be surprised'

Answer these questions about the text and then ask some of your own:

1. Ndani anaba mtedza uja?
2. Mwini anachita chiyani?
3. Kodi anakhoza?
4. Anthu onse anafuna kuchita chiyani ndi Kalulu?
5. Fisi anali wa nzeru?

19.7 ANIMAL FABLES

Many of these Chewâ fables deal with Kalulu, the Hare in the role of the trickster. Hare is always getting into mischief but manages to get the better of both humans and other animals. The inevitable 'fool' in these stories is fisi, the Hyena who often ends up suffering because of Hare.

Since Hare and Hyena tales are numerous, ask your teacher to tell you another one he/she may know. Listen carefully and don't be afraid to ask questions about the parts of the story you don't understand.

Then tell an animal fable that you might know. You may wish to prepare your presentation for the next day, asking your teacher or another native speaker of Chichewâ to help you with the appropriate vocabulary and expressions.

19.8 SUPPLEMENTARY READING

DUŴA

FLOWER

BY CATHERONE KUYERE

Duŵa lokongola chonchi	Such a beautiful flower
Kuwala kwake	Its brightness
Kupambana dzuŵa ndithu.	Is greater than the sun's, sure.
Kuwongokaku	Its straightness
Ngati sichinthu chomera.	As if it's no plant.
Ndalikondadi	Surely, I've loved the flower
Ndipo ndidziperekadi	And I give myself
Kulisamala kwathunthu.	To care for it wholeheartedly.

Madzi alipo	Water is available
Ndidzalitsilira mokwana.	I'll water it sufficiently.
Ndowe ilipo yambiri	There are enough dungs
Fetereza aliponso:	Fertilizer is also available;
Kapena mwayi	Perhaps luck
Woberekera njere zake	For bearing its seeds
Udzapezeka.	Will be found.

LESSON 20A

(PHUNZIRO LA MAKUMI AŴIRI)

GRAMMAR

20.1 NEW VOCABULARY

20.2 -MWE 'EVEN, AS WELL, THE SAME...'

- 20.2.1 THE MODIFIER -MWE
- 20.2.2 THE DEMONSTRATIVE -MWE
- 20.2.3 THE RELATIVE PRONOUN -MWE

20.3 NUMBERS: (10 - 100)

20.4 THE REVERSIVE VERBAL SUFFIX -UL-

20.5 SUMMARY EXERCISES

20.6 GRAMMATICAL PATTERNS LEARNED

LESSON 20 A

(PHUNZIRO LA MAKUMI AŴIRI)

20.1 NEW VOCABULARY

CLASSES 1A/2

telala/atelala 'tailor/tailors'

CLASSES 5/6

khumi/makumi 'ten/tens'
zana/mazana 'hundred/hundreds'

CLASS 7

Chitumbuka 'the Tumbuka language'

CLASSES 9/10

mphambu 'item/items'

VERBS

-yala/-yalula 'spread out/roll up'
-mata/-matula 'stick/unstick'
-pata/-patula 'aquire/put aside'
-vula 'undress, take off.'
-tola/-tula 'pick up/lay down'
-vundikila/-vundukula 'cover/uncover'
-masula 'untie'
-pasula 'destroy'
-komana 'meet together'
-taya 'lose, drop'
-otcha 'roast'

VERB SUFFIX

-ul- 'reversive verbal suffix'

MODIFIER

-mwe	'even, as well, the same..'
pompo	'at the same place'
konkuja	'to the same place'
mommuno	'in this same place'
choncho/chonchi	'like this/like that'

20.2 -MWE 'EVEN, AS WELL, THE SAME...'

The modifier stem -mwe has various meanings according to its use in the sentence. As a modifier it can mean 'even, as well, the same'; as a demonstrative it emphasizes someone or something as being 'this same' or 'that same'; and as a relative pronoun, it also emphasizes the identity of a person or object with the idea of 'the same one that/who/which...'

20.2.1 THE MODIFIER -MWE 'EVEN, AS WELL, THE SAME'

Context will determine whether -mwe means something additional ('even, as well') or emphasizes the identity of something ('the same'). In both cases the modifier -mwe takes the VMP of the noun it follows:

Noun	VMP	+	-mwe			
deresi	lo-	+	-mwe	+	deresi lomwe	'the same dress' 'a dress as well' 'even a dress'

In context:

Ndinaona anthu omwe aja pamsika.
'We saw the same people at the market.'

Anadya malalanjewo ndi nthochi zomwe.
'He ate those oranges and even the bananas.'

Tingathe kulankhula Chitumbuka ndi Chichewa chomwe.
'We can speak Chitumbuka and Chichewa as well.'

20.2.2 THE -MWE DEMONSTRATIVE 'THIS/THAT/THESE/THOSE SAME...'

As a demonstrative, -mwe emphasizes the identity of someone or something. The added emphasis of saying 'this same child' makes the reference to a particular child very clear.

The -mwe demonstrative construction consists of the VMP of the noun + -mwe followed by the shared information, affinity, and locational demonstratives. If the demonstrative is reduced to a suffix, it appears on -mwe, not the noun).

Noun	VMP		-mwe		Demonstrative			
njira	yo-	+	-mwe	+	iyo	=	njira yomweyo	'that same path'
					iyi	=	njira yomweyi	'this same path'
					ino	=	njira yomwe ino	'this same path' (right here)
					ija	=	njira yomwe ija	'that same path' (at some distance)

In context:

Munthu yemweyo anaba katundu wanga yense.
'That same man stole all my luggage.'

Munda wake ndi womwe uno.
'His field is this same one.'

Phiri lomwe lija lili pafupi ndi Zomba.
'That same mountain is near Zomba.'

Zipatala zomwe zija zimakhala ndi asing'anga abwino kuposa onse.
'Those same hospitals have the best doctors.'

Nyali yomweyo inagulitsidwa dzulo.
'That same lamp was sold yesterday.'

Tinsomba tomweti tinagwiridwa m'nyanjamo.
'These same small fish were caught in that lake.'

The locative forms of the -mwe demonstratives are often contracted:*

pomwepo - pompo	Akhala akudikira pompo.	'He's been waiting at that same place.'
komwekuja - konkuja	Timapita kumsika konkuja.	'We usually go to that same market.'
momwemuno - mommuno	Ndidzakomananso nanu m'chipinda mommuno.	'I will meet with you again in this same room'

---

*Chomwechi/cho is sometimes contracted to chonchi/cho:
'I like this/like htat': Musalankhule choncho. 'Don't talk like that.'

EXERCISES

A. Substitute the following nouns into the model sentence making all necessary changes in agreement:

Example:

Model: Ndinaona munthu yemwe uja. 'I saw the same person.'

Substitution: mtengo

New Model: Ndinaona mtengo womwe uja. 'I saw the same tree.'

1. njoka
2. chitsime
3. madengu
4. dziko
5. wodwala
6. zithunzi
7. udzu
8. tikapu
9. sitolo
10. telala

B. Answer the following questions, adding an additional object in the pattern: ndi + object + -mwe 'and someone/something as well':

Example: Kodi munafunsa mchimwene wanu?
'did you ask your brother?'

Inde, ndinafunsa mchimwene wanga ndi chemwali wanga yemwe.
'Yes, I asked my brother and my sister as well.'

1. Kodi munamwa khofi m'mawa muno?
2. Kodi munaphika nsombazo?
3. Kodi munagula malaya?
4. Kodi analima chimanga?
5. Kodi munapeza mabuku anga?
6. Kodi munamupatsa ndalama?
7. Kodi ananyamula madenguwo?
8. Kodi kalipentalayo anapanga tebulolo?
9. Kodi mukuphunzira Chingelezi?
10. Kodi munaitana atsikanawo?

C. Answer the following questions with an appropriate form of the -mwe demonstrative:

Example: Munaimba nyimbo iti? 'Which song did you sing?'
Ndinaimba nyimbo yomweyo. 'I sang that same song.'

1. Munapita kumudzi uti?
2. Mwana wa aMateche apatsidwa dzina liti?
3. James ali pachipitala chiti?
4. Munatseka zitseko ziti?
5. Munadyetsa ng'ombe ziti?
6. Munaŵerenga maphunziro ati?
7. Wachedwa ndi wophunzira uti?
8. Munaona kamwana kati?
9. Mumakhala m'nyumba iti?
10. Chala chiti chathyoka?

20.2.3 THE RELATIVE PRONOUN -MWE 'THE SAME WHO/WHICH/THAT...'

The relative pronoun 'relates' additional information in a clause to a noun or pronoun in a main clause: 'I saw the house which/that burned down.' 'that burned down' is the additional information about the house which is linked with it by the relative pronoun 'that'. In Lesson 6A you were introduced to the -mene form of the relative pronoun:

Ndinaona nyumba imene munagula. 'I saw the house which/that you bought.'

-mwe can be used to emphasize sameness and at the same time to link information in a subordinate clause to the head noun. In this sentence, yomwe means 'the same house that.'

Ndinaona nyumba yomwe munagula. 'I saw the same house that you bought.'

Other examples:

Ndinaitana mtsikana yemwe mukumudziŵa.
'I invited the same girl whom you know.'

Anagula buku lomwe munafuna kugula.
'I bought the same book that you wanted to buy.'

Tidzadikira pamalo pomwe tinakomana sabata latha.
'We will meet at the same place where we met last week.'

Ndinapatsidwa malaya omwe mchimwene wanga wang'amba.
'I was given the same shirt that my brother tore.'

EXERCISES

A. Substitute the following nouns into the model expression making all necessary agreement changes:

Example:

Model: Anaona galimoto yomwe mumakonda.
'He saw the same car that you like.'

Substitution: mphunzitsi

New Model: Anaona mphunzitsi yemwe mumakonda.
'He saw the same teacher that you like.'

1. mpando
2. deresi
3. maluŵa
4. chipeŵa
5. nyali
6. kagalu
7. ukonde
8. zithunzi
9. tiana
10. sitolo

B. Combine the following pairs of sentences with a -mwe relative pronouns:

Example: Ndinapeza cholembera. Munataya cholemberacho.
Ndinapeza cholembera chomwe munataya.
'I found the same pen that you lost.'

1. Ndinatsegula chitseko. Munatseka chitsekocho.
2. Anakonza njinga. Njingayo inathyoka.
3. Imbani nyimbo. Munaimba nyimboyi usiku dzulo.
4. Ndinakulemberani kalata. Munaŵerenga kalatayo.
5. Tidzapita kumudzi. Munapita kumudziwo.
6. Ndinamvanso nkhani. Munatiuza nkhaniyo.
7. Anamenya mwana. Mwanayo anaba mabuku ake.
8. Muzithandiza anthu. Anakuthandizani.
9. Amayi anga anaotcha nyama. Ndinagula nyamayo.
10. Ndinagula njinga. Anagulitsa njingayo.

C. Complete the following sentences with a relative clause introduced by an appropriate -mwe relative pronoun:

Example: Ndimagwira ntchito pabanki....

Ndimagwira ntchito pabanki pomwe mumagwira ntchito.
'I work at the same bank where you work.'

1. Munditengere dengu...
2. Anagulitsa nsalu...
3. Timakonda...
4. Anamanga nkhokwe...
5. Tidzakwera phiri...
6. Amapita kusukulu...
7. Tadya chipatso...
8. Ndikuphunzira chilankhulo...
9. Mudzakomana m'chipinda...
10. Ndinaŵerenga buku...

20.3 NUMBERS 10 - 100

In Lesson 6A, the numbers from 1 to 10 were introduced. As cardinal numbers used for general counting (one, two, three, etc.), all the numerical stems function as nouns (modzi, wͯiri, tatu, etc.). Numbers more frequently function as modifiers of nouns (one book, two pens, etc.). As modifiers, the numbers 1 through 9 take the AP of the noun they 'count':

Numerical stem	Example
-modzi (one)	chitsime chimodzi 'one well'
-ŵiri (two)	anthu aŵiri 'two people'
-tatu (three)	njoka zitatu 'three snakes'
-nayi (four)	maiko anayi 'four countries'
-sanu (five)	miyezi isanu 'five months'
-sanu ndi -modzi (six)	zipewa zisanu ndi chimodzi 'six hats'
-sanu ndi -ŵiri (seven)	mbalame zisanu ndi ziŵiri 'seven birds'
-sanu ndi -tatu (eight)	mazira asanu ndi atatu 'eight eggs'
-sanu ndi -nayi (nine)	zaka zisanu ndi zinayi 'nine years'

Khumi 'ten' (a loan word from Arabic through Swahili) does not take an AP since it is a borrowed word; however, it still functions as a modifier:

zitseko khumi 'ten doors'

When a noun is modified by a multiple of ten (such as twenty or thirty), this multiple is formed by treating ten (khumi) as a noun with a plural (makumi) which, in turn, takes another number as a modifier with an AP agreeing with makumi (Class 6):

miyala makumi aŵiri = 'twenty stones'
'tens' 'two'

miyala makumi asanu ndi limodzi 'sixty stones'
'tens' 'five' 'and' 'one'

The noun being counted miyala then has no agreement with these and other numbers greater than ten. Instead makumi 'tens' will require the AP prefix a- with any plural number stem; khumi, being a Class 5 noun will require the AP li- when -modzi appears as a modifier:

Number	Example
khumi 'ten'	nyumba khumi 'ten houses'
makumi aŵiri 'twenty'	maina makumi aŵiri. 'twenty names'
makumi atatu 'thirty'	masiku makumi atatu. 'thirty days'
makumi anayi 'forty'	mitengo makumi anayi 'forty days'
makumi asanu 'fifty'	zipeŵa makumi asanu 'fifty hats'
makumi asanu ndi limodzi 'sixty'	ana makumi asanu ndi limodzi 'sixty children'
makumi asanu ndi aŵiri 'seventy'	midzi makumi asanu ndi aŵiri '70 villages'
makumi asanu ndi atatu 'eighty'	zipinda makumi asanu ndi atatu '80 rooms'
makumi asanu ndi anayi 'ninety'	amayi makumi asanu ndi anayi '90 women'
zana 'one hundred'	zaka zana 'one hundred years'

For numerals between the multiples of ten (e.g. 13, 26, 45), there is a different agreement pattern. Although the progressions of ten (10, 20, 30) will agree with the Class 6 noun *makumi* 'tens', the single digits will agree with the Class 10 noun *mphambu*. *Mphambu* means 'item/items' and it appears in the number construction between the multiples of ten and the single digits:

mabuku makumi aŵiri ndi mphambu zinayi = 24 books (literally 20 books and 4 items)

Therefore, in the number 24, 20 agrees with *makumi* and 4 agrees with *mphambu*. For the number 76, 70 agrees with *makumi* and 6 agrees with *mphambu*:

miphika (makumi asanu ndi aŵiri) ndi mphambu zisanu ndi imodzi = 76 cooking pots (70 cooking pots and 6 items)

Other examples:

Number

khumi ndi -modzi 'eleven' - ng'ombe khumi ndi mphambu imodzi 'eleven cows'

khumi ndi -sanu ndi -tatu 'eighteen'- mbale khumi ndi mphambu zisanu ndi zitatu '18 plates'

makumi aŵiri ndi -nayi 'twenty-four'- miyala makumi aŵiri ndi mphambu zisanu '25 stones'

nyali makumi asanu ndi mphambu zisanu ndi ziŵiri '57 lamps'

misewu makumi asanu ndi aŵiri ni mphambu zinayi '74 streets'

In summary then:

1) For things counted under ten, the number agrees with the thing being counted:

miyezi isanu 'five months'

2) But for things counted over ten, the number does not agree with the thing.

   a) All modifiers agree with tens (makumi) if they are multiples of ten:

   miyezi makumi atatu '30 months'

   b) All modifiers agree with mphambu 'items' if they are between multiples of ten:

   miyezi makumi anayi ndi mphambu zitatu '43 months'

EXERCISES

A. Answer the following -ngati 'how many' questions?:

Example: Muli ndi matambala angati? 'How many tambala do you have?'

Ndili ndi matambala makumi aŵiri ndi mphambu zisanu?
'I have 25 tambala.'

1. Muli ndi zaka zingati?
2. M'kalasimo muli mipando ingati?
3. M'Afilika muli maiko angati?
4. M'kalasimo muli ophunzira angati?
5. Mudzakhala m'Zomba masiku angati?
6. M'chaka chimodzi muli miyezi ingati?
7. Kuchokera ku Blantyre mpaka Zomba ndi mitunda ingati?
8. Abambo anu ali ndi zaka zingati?
9. M'chaka chimodzi muli masabata angati?
10. Mudzakhala ndi zaka zingati pamene mudzachoka ku Malaŵi?

B. Substitute the following numbers in parenthesis into the model sentence:

Example

Model: Ananditumizira kalata makumi aŵiri ndi mphambu zinayi.
'He sent me 24 letters.'

Substitution: (32)

New Model: Ananditumizira kalata makumi atatu ndi mphambu ziŵiri.
'He sent me 32 letters.'

1. (16)
2. (41)
3. (50)
4. (9)
5. (27)
6. (68)
7. (10)
8. (3)
9. (100)
10. (82)

C. Make true and false statements with numbers about the classroom environment or any shared information. If the answer is true, students should respond with Inde or Eee; if the answer is false, students should say Iyayi and correct the statement:

Example:

John ali ndi zaka makumi anayi. 'John is forty years old.'

Inde. 'Yes.'

Iyayi, John ali ndi makumi aŵiri ndi mphambu zisanu.
'No, John is 25 years old.'

20.4 THE REVERSIVE VERBAL SUFFIX -UL-

In Chicheŵa there is a verbal suffix which 'reverses' to varying degrees the meaning of the verb root to which it is attached. The suffix -ul- works much in the same way as the prefix un- does with English verbs: the reverse or opposite of 'dress' is 'undress'; of 'tie' is 'untie'; of 'do' is 'undo'. The suffix -ul- in Chicheŵa changes '-tseka 'close' to -tsegula 'open', -vala 'dress' to -vula 'undress', and -panga 'make' to -pasula 'destroy'.

Two aspects of reversives are important to remember. First, not all verbs can be reversed with the suffix -ul-. It is best to learn the examples presented here and to listen for others used by native speakers. Trying to create your own might produce unacceptable forms. Second, the effect of the -ul- suffix on verb roots is not uniform; some verb roots are unchanged whereas others are transformed to accommodate the suffix.

'Regular' verb roots are not changed, but simply add -ul-:

Example:

root + -ul- + final vowel suffix

-yala	'spread out'	-yalula	'roll up'
-mata	'stick, glue'	-matula	'unstick, unglue'
-pata	'acquire'	-patula	'set aside'

Ndinayala mphasa, koma anaiyalula.
'I spread out the mat, but she rolled it up.'

But some verb roots which already have in -ol-, -il-, -al-, in root final position change those endings to: -ul- + final vowel suffix:

-vala 'dress' - -vula 'undress' (-al- -ul-)
-tola 'pick up' - -tula 'lay down' (-al- -ul-)
-vundikila 'cover' -vundukula 'uncover' (-il- -ul-)

Musavule patsogolo pa zeneralo.
'Don't undress in front of that window.'

Simuyenera kutola miyalayo.
'You shouldn't pick up those stones.'

And there are two verbs whose roots are more drastically altered by the addition of the reversive suffix:

-manga 'tie' - -masula 'untie'
-panga 'make' - -pasula 'destroy'

Mumasule chingwecho. 'Untie that string.'

Mvula inapasula nyumba yawo. 'Rain destroyed their house.'

EXERCISES

A. Change the verbs in the following sentences adding the reversive verbal suffix -ul-:

Example: Akuvala m'chipinda chake. 'He's dressing in his room.'
Akuvula m'chipinda chake. 'He's undressing in his room.'

1. Tiyale nsaluyi.
2. Ndapanga makasuwo.
3. Amatola mbale yake pamene amadya.
4. Tizivundikila ndiwo zophika.
5. Mumange mbuzi pansi pa mtengo.
6. Amakonda kupata ndalama.
7. Simuyenera kunditsekera chitseko.
8. Muzimata makoma bwino.
9. Yalani mphasa yanu pano.
10. Anatseka chitseko pamene anachoka.

B. Answer the following questions with a verb of the opposite meaning (either with or without the reversive suffix):

Example:

Kodi munatsegula mazenerawo?
'Did you open those windows?'

Iyayi, ndinawatseka.
'No, I shut them.'

1. Kodi ana akuvula tsopano?
2. Kodi mudzayala mphasa yanga?
3. Kodi munavundukula ndiwo?
4. Kodi anapanga mbalezi?
5. Kodi mudzatula kamwana?
6. Kodi apata munda wina?
7. Kodi munamasula ng'ombe zathu?
8. Kodi tiyenera kuvundikila nsimayo patebulopo?
9. Kodi munatola miyalayo patsogolo pa nyumba yathu?
10. Kodi munavala malaya atsopano?

20.5 SUMMARY EXERCISES

A. Answer the following questions with the appropriate -mwe relative pronoun and clause:

Example: Munapasula tebulo liti? 'Which table did you destroy?'

Ndinapasula tebulo lomwe munapanga.
'I destroyed the same table that you made.'

1. Munakonza chakudya chiti?
2. Adzaŵerenga phunziro liti?
3. Munaona anthu ati?
4. Munamanga katundu uti?
5. Anapha munthu uti?
6. Munayamba kugwira ntchito patsiku liti?
7. Munaloŵa m'nyumba muti?
8. Munanyamula miyala iti?
9. Anagona m'chipinda chiti?
10. Munamva nyimbo iti?

B. Substitute the following nouns into the model sentence making all necessary changes in agreement:

Example:

Model: Waona munda womwewo. 'She/he has seen the same house.'

Substitution: nyumba

New Model: Waona nyumba yomweyo. 'She/He has seen the same house.'

1. telala
2. mipeni
3. phiri
4. mbalame
5. galimoto
6. maulalo
7. zipeŵa
8. njoka
9. malaya
10. amphaka

C. Answer the following questions with 'No' and a different number:

Example: Kodi m'sabata limodzi muli masiku asanu?
'Are there five days in one week?'

Iyayi, muli masiku asanu ndi aŵiri.
'No, there are seven days.'

1. Kodi muli ndi malaya khumi?
2. Kodi anagula mazira khumi ndi mphambu imodzi?
3. Kodi mu Zomba muli Azungu makumi aŵiri?
4. Kodi muli ndi zaka makumi aŵiri?
5. Kodi kuchokera kuno ku Blantyre ndi maolosi makumi asanu ndi anayi?
6. Kodi anthu zana anabwera kumsonkhano uja?
7. Kodi m'nyumba yake muli chipinda chimodzi?
8. Kodi mlimiyo ali ndi nkhuku khumi ndi mphambu zisanu?
9. Kodi mwaŵerenga kalata makumi atatu?
10. Kodi m'miyezi iŵiri muli masabata asanu ndi limodzi?

20.6 GRAMMATICAL PATTERNS LEARNED

THE -MWE STEM

The -mwe modifier

'The same knife/even a knife/a knife as well'

Noun	VMP +	-mwe	
mpeni	wo-	-mwe	mpeni womwe

The -mwe demonstrative

'that same day'

Noun	VMP +	-mwe	Demonstrative	
tsiku	lo-	-mwe	ilo	tsiku lomwelo

The -mwe relative pronoun

'I went to the same school where you were a teacher.'

Main Clause						VMP +	-mwe	Subordinate Clause			
Ndi	-na-	-pit-	-a	ku-	sukulu	yo-	-mwe	mu-	-na-	-li	mphunzitsi
Ndinapita kusukulu yomwe munali mphunzitsi.											

NUMBERS

'30 years'

noun	makumi	AP +	number stem	
zaka	makumi	a-	-tatu	zaka makumi atatu

'52 weeks'

noun	makumi	AP +	number stem	ndi	mphambu	AP +	number stem
milungu	makumi	a-	-sanu	ndi	mphambu	zi-	-ŵiri
milungu makumi asanu ndi mphambu ziŵiri							

The Reversive Verbal Suffix -ul-

'We'll roll up the mat.'

AP +	T/A +	verb root +	-ul- +	verb suffix	noun	
Ndi	Ø	yal-	-ul-	-a	mphasa	Ndiyalula mphasa.

LESSON 20B

(PHUNZIRO LA MAKUMI AŴIRI)

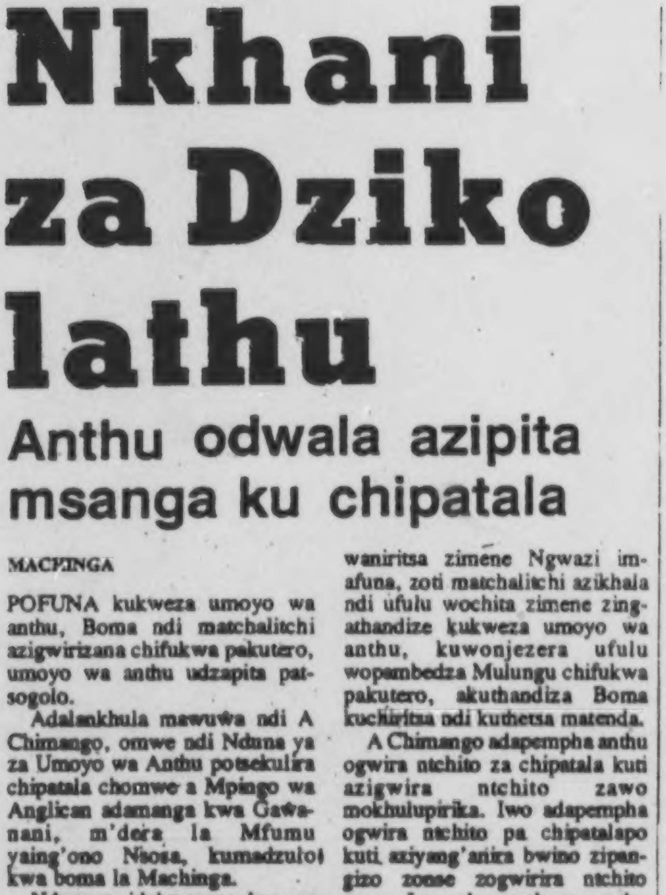
COMMUNICATION/CULTURE

20.1 Nyuzi/Nkhani
20.2 Usage Notes
  20.3.1 Nduna 'minister'
  20.3.2 Ngwazi
  20.3.3 Zoti 'saying that'
20.4 Cultural Notes
20.5 Exercises
20.6 Supplementary Reading
20.7 Riddles
20.8 Proverbs

LESSON 20 B

(PHUNZIRO LA MAKUMI AŴIRI)

20.1 NYUZI/NKHANI



Nkhani za Dziko lathu

Anthu odwala azipita msanga ku chipatala

MACHINGA

POFUNA kukweza umoyo wa anthu, Boma ndi matchalitchi azigwirizana chifukwa pakutero, umoyo wa anthu udzapita patsogolo.

Adalankhula mawuŵa ndi A Chimango, omwe ndi Nduna ya za Umoyo wa Anthu potsekulira chipatala chomwe a Mpingo wa Anglican adamanga kwa Gaŵanani, m'dera la Mfumu yaing'ono Nsosa, kumadzulo kwa boma la Machinga.

Ndunayo idabwereza kunena zimene Ngwazi imanena kaŵirikaŵiri zoti Boma ndi matchalitchi ntchito yawo ndi imodzi, yokweza mtundu. Iyo idanena kuti zimene tchalitchilo lachita pa Gaŵanani zakwaniritsa zimene Ngwazi imafuna, zoti matchalitchi azikhala ndi ufulu wochita zimene zingathandize kukweza umoyo wa anthu, kuwonjezera ufulu wopembedza Mulungu chifukwa pakutero, akuthandiza Boma kuchiritsa ndi kuthetsa matenda.

A Chimango adapempha anthu ogwira ntchito za chipatala kuti azigwira ntchito zawo mokhulupirika. Iwo adapempha ogwira ntchito pa chipatalapo kuti aziyang'anira bwino zipangizo zonse zogwirira ntchito zawo. Iwo adapemphanso anthu onse a m'deralo kuti akamadwala azibwera msanga ku chipatalako matenda asanakule. Ndunayo idalangiza makolo onse kuti asamachedwe kubwera ndi a ana awo odwala ku chipatalako.

20.2 VOCABULARY NOTES

-kweza		'advance/improve'
mawu	(6)	'words'
Nduna ya za Umoyo wa Anthu		'Minister of Public Health' minister-of-health-of-people
mpingo	(3/4)	'mission' (religious)
dera	(5/6)	'region/area'
-bwereza		'repeat'
mtundu	(3/4)	'nation'
-kwaniritsa		'fulfill'
-pembedza		'worship'
zoti		'that'
-chiritsa		'cure'
-thetsa		'prevent'
mokhulupirika		'honestly'
-yang'anira		'care for'
-langiza		'advise'

20.3.1 NDUNA 'MINISTER'

Nduna is the Ngoni word for 'general' or 'war chief'. It is now used in referring to a government 'minister' (much as Americans use the term 'secretary' for their heads of governmental departments).

In the preceding newspaper article, the minister of Public Health was mentioned: Nduna ya za Umoyo wa Anthu. 'The titles of other government ministers include:

Nduna ya za Malimidwe - 'Minister of Agriculture
Nduna ya za Maphunziro - 'Minister of Education'
Nduna ya za Chuma - 'Minister of Finance'
Nduna ya za Zolengedwa - 'Minister of Natural Resources'

Similarly, the word for ministry is unduna:

Unduna wa za Chuma - 'Ministry of Finance'

20.3.2 NGWAZI

Ngwazi is the Cheŵa word for 'a big, strong man/a warrior' and it is reserved for reference to the Life President H. Kamuzu Banda. The long and important role he played in gaining the Independence of Malaŵi has earned him the right to that name.

20.3.3 ZOTI 'SAYING THAT'

Being a verb stem, -*ti* 'say' can take a verbal modifier prefix. The resulting verbal form is often used as a conjunction which means 'saying that':

Ngwazi imanena kaŵirikaŵiri, *zoti* Boma ndi matchalitchi ntchito yawo ndi imodzi.

> 'Ngwazi often says (*saying) that* the work of the government and churches is the same.'
>
> Ngwazi imafuna zoti matchalitchi azikhala ndi ufulu wochita...
>
> 'Ngwazi wants (saying that) churches must have the freedom to do ....'

The form of -*ti* with a VMP can also be used as the relative pronoun 'that' it agrees with the noun referent and is followed by a subordinate clause with the verb in the subjunctive:

> Palibe chifukwa *choti* muchedwe.
> 'There's no reason that you should be late.'
>
> Mukufunsa funso *loti* sindikumvetsa.
> 'You are asking a question that I don't understand.'

In addition, the verbal modifier form of -*ti* can be used as a conjunction meaning 'so that/in order'

> Ndapeza ndalama zokwanira zoti ndigule galimoto.
> 'I've earned enough money (in order) to buy a car.'

20.4 CULTURAL NOTES

NEWSPAPERS AND PUBLICATIONS

There is one main daily newspaper in Malaŵi during the week called the Daily Times. It is printed in English. However on Sundays, there is a page of news in Chicheŵa. In the 20 or so pages of each issue, there is the same variety of news and articles that you would find in any newspaper: national, international, and local news with additional reports on sports, business, social affairs, entertainment, amusements, and classified ads. The weekly Chicheŵa page includes news under two headings: Nkhani Za Dziko Lathu 'News of Our Country' and Nkhani Za Maiko Ena 'News of Other Countries'. Under the former heading, there are stories of local interest that highlight health, agriculture, business, education, and politics. Titles of some of these stories are:

Aumba Njerwa za Nyumba ya Sukulu
'They Make Bricks for a School Building'

Athokoza Anthu Pobwera Ku Msonkhano
'They Thank People for Coming to the Meeting'

Abzyale Chinangwa, Mbatata Ndi Maungu
'People to Plant Cassava, Potatoes, and Pumpkins'

Under the latter headline, 'human interest' stores from abroad are featured; they include:

Mayi Wokalamba Akuphunziranso Chingelezi
'An Old Woman is Studying English Again'

Mwana Aluma Njoka
'Child bites snake'

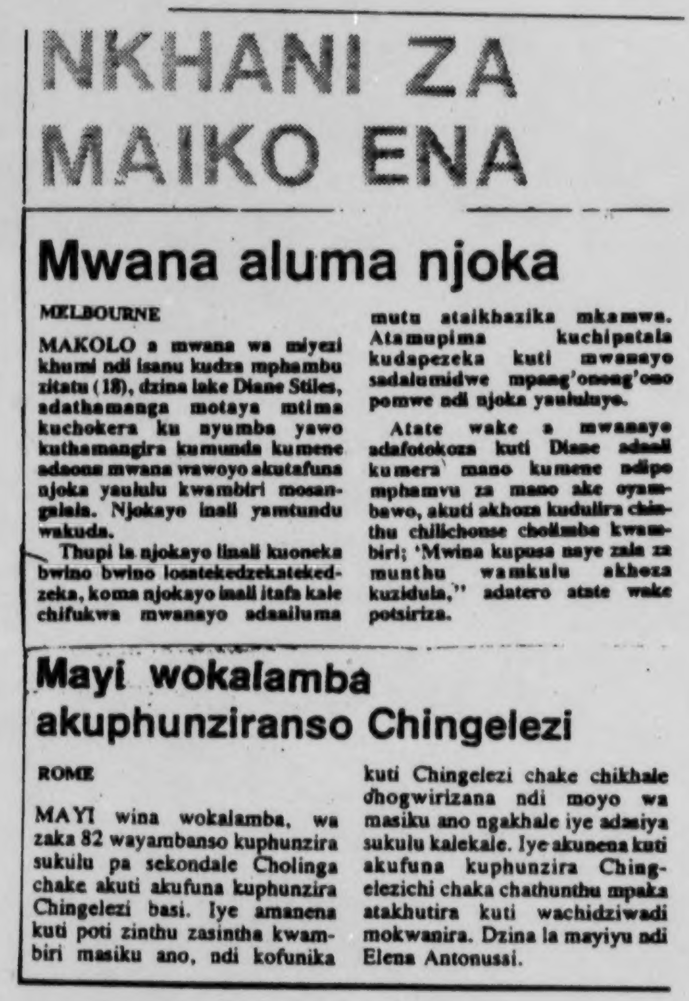
The following section includes actual articles from the Daily Times.

Other publications which use Chicheŵa are:

Boma Lathu a government affairs newspaper

Moni, a religious publication which has articles in Chicheŵa and others in English

Malaŵi Lero, a bilingual poster from the Ministry of Information which features various aspects of Malaŵi development: roads, agriculture, education, women, etc.



NKHANI ZA MAIKO ENA

Mwana aluma njoka

MELBOURNE

MAKOLO a mwana wa miyezi khumi ndi isanu kudza mphambu zitatu (18), dzina lake Diane Stiles, adathamanga motaya mtima kuchokera ku nyumba yawo kuthamangira kumunda kumene adaona mwana wawoyo akutafuna njoka yaululu kwambiri mosangalala. Njokayo inali yamtundu wakuda.

Thupi la njokayo linali kuoneka bwino bwino losatekedzekatekedzeka, koma njokayo inali itafa kale chifukwa mwanayo adaailuma mutu ataikhazika mkamwa. Atamupima kuchipatala kudapezeka kuti mwanayo sadalumidwe mpang'onong'ono pomwe ndi njoka yaululuyo.

Atate wake a mwanayo adafotokoza kuti Diane adaali kumera mano kumene ndipo mphamvu za mano ake oyambawo, akuti akhoza kudulira chinthu chilichonse cholimba kwambiri; 'Mwina kupusa naye zala za munthu wamkulu akhoza kuziduula,'' adatero atate wake potsiriza.

Mayi wokalamba akuphunziranso Chingelezi

ROME

MAYI wina wokalamba, wa zaka 82 wayambanso kuphunzira sukulu pa sekondale Cholinga chake akuti akufuna kuphunzira Chingelezi basi. Iye amanena kuti poti zinthu zasintha kwambiri masiku ano, ndi kofunika kuti Chingelezi chake chikhale chogwirizana ndi moyo wa masiku ano ngakhale iye adasiya sukulu kalekale. Iye akunena kuti akufuna kuphunzira Chingelezichi chaka chathunthu mpaka atakhutira kuti wachidziwadi mokwanira. Dzina la mayiyu ndi Elena Antonussi.

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-luma	'bite'
-taya mtima	'lose hope'
wa moyo	'alive'
-tafuna	'chew'
mosangalala	'happily'
ululu	'poison'
losatekedzekatekedzeka	'be without bruises'
-pima	'examine'

----

cholinga (7/8)	'aim/goal'
-sintha	'change'
-gwirizana	'come to an agreement'
chathunthu	'the whole'
-khutira	'be satisfied'

20.5 EXERCISES

20.5.1

Answer the following question about the preceding newspaper articles; then ask each other some of your own:

1. Diane Stile ndani?
2. Anatafuna chiyani?
3. Njoka inali ya mtundu wanji?
4. Kodi njoka inaluma mwanayo?
5. Mayi wokalamba akufuna kuphunzira chiyani?
6. Kodi ndi chodabwitsa?
7. Chifukwa chiyani akufuna kuphunzira Chingelezi?
8. Chifukwa chiyani mukufuna kuphunzira Chichewâ?
9. Kodi kuphunzira Chichewâ ndi kovuta?
10. Kodi kuphunzira Chingelezi ndi kovutira kwa munthu wokalamba?

20.5.2

zinthu makumi asanu ndi awîri ndi mphambu zinayi = 74 things

Practice using numbers above ten by asking and answering 'how many' questions:

1st student: M'Januwale muli masiku angati?
'How many days are there in January?'

2nd student: M'Januwale muli masiku makumi atatu ndi mphambu imodzi.
'There are 31 days in January.'

1st student: ______________________________ -ngati?

2nd student: ______________________________________.

20.5.3 REVERSIVES -UL-

Practice using reversives by asking and answering questions which call for the addition or deletion of the reversive suffix:

1st student: Kodi mukuvala? 'are you dressing?'

2nd student: Iyayi, ndikuvula. 'No I'm undressing.'

1st student: Kodi amapasula mipando? 'Do they destroy chairs?'

2nd student: Iyayi, amapanga mipando. 'No, they make chairs.'

Continues these patterns using other reversive pairs of verbs such as:

-mata - -matula
-vundikira - -vundukula
-manga - -masula
-seka - -sekula
-yala - -yalula
-tseka - -tsegula
-vala - -vula

20.5.4 -MWE 'THE SAME ONE' (WHO, WHICH THAT)

Practice using an -mwe form of the relative pronoun by asking and answering questions in the following form:

Munathandiza mphunzitsi uti?
'Which teacher did you help?'

Ndinathandiza mphunzitsi yemwe mukumudziŵa.
'I helped the same teacher that you know.'
or
'I helped the teacher whom you know.'

1st student: '______________________________ -ti?

2nd student: _________________ -mwe _________________.

20.5.5 READING

Abzyale chinangwa, mbatata ndi maungu

MANGOCHI

ANTHU aŵalangiza kuti abzyale chinangwa, mbatata ndi maungu kuwonjezera chimanga cha m'minda mwawo.

Adalangiza anthuwo ndi Aphungu atatu pa misonkhano yomwe adachititsa m'madera awo posachedwapa.

Polankhula pa mudzi wa Chimtumbula, m'dera la Mfumu yaing'ono, Namadzi, Phungu wongosankhidwa, woimira kumpoto, A Musa Ashimi, adalangiza anthuwo kuti abzyale chinangwa, mbatata ndi maungu kuti zidzaŵathandize mtsogolo muno.

Pa msonkhano umene udachitikira ku Nkhuzi Bay, Phungu woimira kumadzulo, A Kamzengo, adapempha anthu kuti alimbikitse nchito za Chipani kuti chaka chino zipite patsogolo kwambiri.

Kueriya bulanchi ya Mthundu, kumene Phungu woimira pakati, A E. Binje adachititsa msonkhano, Phunguyo adapempha anthu kuti azimvera malamulo a Boma chifukwa Boma silidzalekerera anthu osamvera malamulo.

chinangwa (7) 'cassava'
dzungu/maungu (5/6) 'pumpkin/pumpkins'
phungu/Aphungu (1a/2) 'member/members of Parliament'
-sankhidwa 'chosen/nominated'
-imira 'stand for/represent'
-limbikitsa 'strengthen/make firm'
Chipani 'party'
-lekerera 'let free/tolerate'

Answer the following questions about the text:

1. Anthu abzyala kale?
2. Abzyala chiyani?
3. Msonkhano unali kuti?
4. Ndani analankhula pamsonkhanopo?
5. Chifukwa chiyani kuti anthu azibzyala zinthuzo?

20.5.6 ADDITIONAL NEWSPAPERS AND PUBLICATIONS

Look for other publications using Chicheŵa such as Moni, Boma Lathu and Malaŵi Lero. Find a short article or paragraph which interests you and which you can understand without too much difficulty. Read it and then present it to the class, first reading it to them and then explaining any unfamiliar vocabulary. You may choose to write the article or paragraph on the blackboard at the end of your presentation.

20.6 SUPPLEMENTARY READING

WAYILESI

BY FRANCIS P. MOTO

Tamwandionerapoti dziko lawo
Tidalipeza muwayilesi
Zonse tipanga ife nawonso.
Dzulo ku Lilongwe ankaponya mpira,
Muwayilesi namonso adaagundika.
Lasabata ndidaamva belu
Kenaka mapemphero a mtchalitchi.
Tsiku lina chidafumbiranso chimtali.
Sukulu zilipo, ndidawamva aphunzitsi.
Mwezi wapitawo wina adakwatira
Nkuyimba, "Wanji waamuna wochoka
Posoa adzadya tereini yemweyo!"
Kamwana kakhanda kalipo
Ndidakamva kamalira.
Mankhwala akakapatsa kamatonthola.

Ndikadzagula yanga wayilesi
Ndidzayigambatula ndithu!

WIRELESS

Pygmies, their country,
They found it in the wireless,
All we do they, too, do.
Yesterday at Lilongwe there was football,
Similarly in the wireless, they were
  playing.
On Sunday I heard a bell
Later on church prayers.
One day there was chimtali dance.
There are schools, I heard the
  teacher talking.
The month before last, one man married.
Sing, 'What kind of husband leaving
During garden preparation. He'll eat
  that terylene."
There is a baby
I hear it. It cries.
When given medicine it stops crying.

When I buy my wireless
Surely I will break it open!

20.7 RIDDLES

Q. Kanthu aka kakadakhala ndi mano, kakadatipha tonse. Nchiyani?
'If this thing had teeth, it would kill us all. What is it?'

A. Mphuthu
(a doorway)

Q. Kulikonse kumene tipita, kanthu aka kali nafe. Nchiyani?
'Wherever we go, something is with us. What is it?'

A. Chithunzithunzi.
(a shadow)

20.8 PROVERBS

Chapita chapita dazi lilibe mankhwala.

'What has gone has gone; there's no cure for baldness.'

This proverb expresses the idea that 'what's done is done'; we shouldn't worry about what can't be changed. An equivalent proverb in English would be: 'There's no use crying over spilt milk.'

Anyani sasekana zikundu.

'Baboons don't laugh at each other's hind parts.'

This proverb indicates that it's useless (and hypocritical) to make fun of other people's defects when you share those very defects. It's like 'the pot calling the kettle black.'

REVIEW EXERCISES
Lessons 16-20

A. Substitute the following nouns into the model question making all necessary agreement changes; then give an appropriate answer to the question.

Example:

Model: *M'Malaŵi mumapezeka chakudya chanji?*
'In Malaŵi what food is found?'

Substitution: *nsomba*

New Model: *M'Malaŵi mumapezeka nsomba zanji?*
'In Malaŵi what fish are found?'

Answer: *M'Malaŵi mumapezeka chambo.*
'In Malaŵi chambo are found.'

1. anthu
2. zilombo
3. mitengo
4. zipatso
5. maina
6. nyanja
7. zilankulo
8. matawuni
9. chakudya
10. masamba

B. Make sentences with the following nouns and verbs which express the stative *-k-* form of the verb. Remember that:

1) The stative suffix expresses either state or potential.

2) The stative verb is formed by the verb root + a harmonic vowel (*-i-* or *-e-*) + the stative suffix *-k-* + a final vowel (*-a* or *-e*).

Example:

Mwezi/-ona *Mwezi umaoneka usiku uli wonse.*
'The moon is usually visible every night.'

1. malaya/-ng'amba
2. chingwe/-dula
3. matimati/-lima
4. tebulo/-thyola
5. njinga/-konza
6. nsima yozizira/-dya
7. dzina lake/-iŵala
8. udzudzu/-peza
9. bukuli/-ŵerenga
10. madzi otentha/-mwa

C. Answer the following questions.

Example:

Kodi mukumudikirabe?	Are you still waiting for him?
Inde, ndikumudikirabe.	Yes, I'm still waiting for him.

1. Kodi munapita nokha kumsonkhano kuja?
2. Anakuuza chiyani?
3. Munavala malaya ati?
4. Mwakhala mukuŵerenga bukulo nthaŵi yotani?
5. Chifukwa chiyani anachoka?
6. Kodi aMavuto ndi aUfulu anabadwira m'mudzi womwewo?
7. Ndani anakudyetsani chipatso choipacho?
8. Munamva chiyani?
9. Kodi mwakhala mukuŵerenga kuchokera pa nthaŵi yanji?
10. Chimapezeka chiyani m'nyanja?

D. Change the verbs in the following sentences to causative verbs with the subject 'I' (*ndi*-). Remember that:

1) The causative suffix -*ts*- expresses the idea that someone 'causes or makes something happen'.

2) The causative verb is formed by the verb root + a harmonic vowel (-*i*- or -*e*-) + the causative suffix -*ts*- + a final vowel (-*a* or -*e*).

Example:

Ng'ombe zija zinadya msipu. → *Ndinadyetsa ng'ombe zija msipu.*
'The cattle ate green grass.' 'I fed the cattle green grass.'

1. Joni wadabwa.
2. Agalu aja akuthaŵa.
3. Mwachedwa.
4. Ana anaona ulalo watsopano.
5. Mbale yagwa.
6. Chikondi akuseka.
7. Mlongo wanga wakondwa.
8. Munamwa moŵa.
9. Akuimba nyimboyo.
10. Bwenzi langa laphika nsima.

E. Complete the following sentences.

Example:

Sanadye ngakhale... *Sanadye ngakhale anali ndi njala.*
'He didn't eat although he was hungry.'

1. Adzanditumizira ndalama ngati...
2. Ndimalima mtedza m'munda momwe...
3. Tinamva kuti...
4. Chibadwire cha mwana wathu...
5. Ndinakomana ndi munthu yemwe...
6. Timagwira ntchito kuti...
7. Sanandithandiza ngakhale...
8. Chiyambire cha chaka chino...
9. Ndinamufunsa kuti...
10. Amathamanga ngakhale...kapena...

F. Answer the following questions with a noun formed from the main verb. Remember that:

1) Some verbs become nouns with the verbal modifier prefixes *wo-/o-* for people and *cho-/zo-* for things.

2) Some verbs form nouns with the prefixes *m-*, *a-*, *u-*, *chi-*, *zi-* and a vowel suffix of *-i* or *-o*.

Example:

Ndani amaphunzitsa Chicheŵa? 'Who teaches Chicheŵa?'

Mphunzitsi amaphunzitsa Chicheŵa. 'A teacher teaches Chicheŵa.'

1. Mumadya chiyani?
2. Ndani amalonda nyumba?
3. Mumalemba ndi chiyani?
4. Ndani akuyendetsa galimoto iyo?
5. Chingelezi nchiyani?
6. Mumaphika m'chiyani?
7. Ndani amagulitsa chakudya?
8. Mwavala chiyani?
9. Mukutseka chiyani?
10. Ndani adzakonza njinga yanu?

G. Substitute the following and then answer the question with an appropriate 'since' expression. Remember that:

1) The present perfect progressive verb is composed of the perfect form of the verb 'be' followed by the progressive form of the main verb.

2) There are two 'since' constructions:

a) *kuchokera* / *kuyambira* + a time expression

b) *chi* + applied form of the verb ending in *-e*

Example:

Model Question: *Mwakhala mukuŵerenga buku ilo nthaŵi yotani?*
'How long have you been reading that book?'

Substitution: *-lemba kalata iyo*

New Model: *Mwakhala mukulemba kalata iyo nthaŵi yotani?*
'How long have you been writing that letter?'

Possible Answers: *Ndakhala ndikulemba kalata iyo kuyambira m'maŵa muno.*
'I have been writing that letter since this morning.'

Ndakhala ndikulemba kalata iyo chichokere chake.
'I have been writing that letter since he left.'

1. -phunzira Chicheŵa
2. -seŵera mpira
3. -gwira ntchito
4. -mwa moŵa
5. -manga nyumba iyo
6. -lima chimanga
7. -thamanga
8. -gona
9. -dikira
10. -dwala

H. Fill in the blanks with the appropriate expressions from the following lists:

yekha
yomweyi
ngati
amene
kuti

silinaoneke
kuchokera
anamasula
sanafikebe
mukugwira nchito
amamwetsa

Example:

______ *mwatopa, muzigona.* *Ngati mwatopa, muzigona.*
'If you are tired, you must sleep.'

1. Mnyamata ________ ananyamula mpando waukulu.
2. Iyayi sindinamuone. ________.
3. Ndikudziŵa mwana ________ mchimwene wake ndi mphunzitsi wanu.
4. Mwakhala ________ ku Halale kuchokera chaka cha 1960.
5. Ndinayenda pansi pa njira ________.
6. Akundipempha ________ ndisapite.
7. Takhala tikuseŵera ________ pa naini koloko.
8. Dzuŵa ________ m'maŵa dzulo.
9. ________ katunduyo, atamanga.
10. Alimi ________ ng'ombe kumtsinje.

TRANSLATIONS

Lessons 11-20

COMMUNICATION/CULTURE : THE 'B' LESSONS

TRANSLATIONS OF :

DIALOGUES AND MONOLOGUES

TEXTS AND READINGS

LESSON 11B

11.1. AT THE STORE

Owner: Hello, sir. May I help you?

James: I want a shirt.

Owner: Sorry, sir. I don't sell shirts, but I do sell cloth.

James: Really? Where do they sell shirts?

Owner: You should buy cloth for a shirt and go see a tailor. He will sew your shirt or other clothes. It's not expensive.

James: Fine. What cloth is good for shirts?

Owner: What color do you want?

James: I like red or green.

Owner: Do you like this cloth? It's two kwacha a yard.

James: O.K. Give me two yards.

Owner: Thank you. And you will find a good tailor in front of this store.

James: Thank you.

11.7. Reading

A VILLAGE STORE

On Saturday, Maria sweeps outside her father's store. She does this work of sweeping every morning because she is the oldest child in the family. This day her father shut the store because he went to Namitete to order goods. Her father went by his bicycle with a big carrier.

The tailors came and Maria opened the store for them to take their machine and sew outside. The brought out everything and she closed the store again. Outside there were many people who were waiting for their clothes that they were sewing for them. This store was popular because its owner liked to chat with people and lowered his prices.

LESSON 12B

12.1. THE RAINY SEASON

The rainy season is the time of rain. Rain begins in the month of November and it continues 5 months until March or April. During this time people work in their fields. At first they clear their fields and plant maize or millet. When the maize grows, people weed in the maize fields. Sometimes people help each other weeding. In the month of February people begin to eat a little maize. They roast this maize on the fire. This time is difficult for walking because of the rain and mud. But people continue doing various things. In April they harvest the maize when it is ripe. It is a busy time and everyone helps each other.

12.4.

Mateche: Where do you come from?
Sally: I come from Chicago
Mateche: What kind of weather is there at Chicago?
Sally: There's a lot of wind.
Mateche: Is it cold now in Chicago?
Sally: Yes, it is cold from November until April.
Mateche: Really, I think that I won't like Chicago.
Sally: Which is the cold month in Malaŵi?
Mateche: June and July are the cold months.

12.6. A STORY OF BEER AT A WORKING PARTY

It was the second morning and people went to Njoka's field to drink the working party beer. The Njoka family brewed beer so that their friends would help weeding their maize field. Because of being busy with his tobacco work, Njoka wasn't able to weed his maize field.

And when the sun rose a little, people were already beginning to cultivate. Everyone arrived at the field and they were given beer before beginning to cultivate. The people worked well and Njoka was happy. He put pots and gourds of beer under a big tree at the side of the field. The people drank a lot because Mrs. Njoka was an expert at brewing beer. And after the sun reached noon, the people stopped working.

The people sat at the side of the field and the women were dividing the beer. Many people got drunk and they were not able to cultivate. Many of them uprooted maize instead of weeds. When the cultivation was finished, Njoka thanked the people because of the unity they showed in this work. The people rushed to the village to drink the remaining beer. Women gathered firewood while some men went to kill crickets so that they might wash their mouths to remove the bitter taste of beer.

LESSON 13B

13.1. THE PASSENGER AND THE CONDUCTOR

Conductor: May we help you?

Passenger (John): Yes, I want to go to Lilongwe. What day does the bus go?

Conductor: There are four buses everyday.

John: Fine. How much is the bus?

Conductor: Which bus do you want to catch, the express or local?

John: I want an express bus.

Conductor: Local bus fare is K3.48 and the express bus fare is K4.10.

John: At what time does the express bus arrive here?

Conductor: There are two buses. The first arrives here at 8:00 a.m. and departs at 8:15 a.m. The second, the afternoon one, arrives here at 2:15 p.m. and departs at 2:30 p.m.

John: At what time do these buses arrive in Lilongwe?

Conductor: The first bus arrives at Lilongwe at 12:30 p.m. The second bus arrives in the evening at 7:15 p.m.

John: I'll catch the first one because I don't want to have accomodation problems should I arrive at night.

Conductor: Give me the money so that I can sell you the receipt which you will show when getting on the bus.

John: Here's the money (K4.10).

Conductor: When the bus arrives, show the conductor this receipt so that he'll give you a bus-fare ticket.

John: Thank you very much.

Conductor: Have a nice trip (Goodbye).

13.6 Supplementary Dialogues

A SELLER AND A TRAVELER IN A RESTAURANT

Seller: Hello, sir.

Traveler: Hello, ma'am.

Seller: May I help you?

Traveler: Yes, I want some food.

Seller: Fine. We sell nsima, rice, sandwiches, scones, and tea with milk and without milk.

Traveler: Is the nsima without relish?

Seller: The nsima is with a meat and cabbage relish; the rice is also the same. But the nsima is differently priced because of the plate.

Traveler: I want nsima; show me the plates.

Seller: Fine, this big plate is 35 tambala, the small one is 25 tambala.

Traveler: Do you also sell drinking water?

Seller: No, water is free.

Traveler: Give me a big plate of nsima.

Seller: First, give me the money.

Traveler: Fine, here's the money. Take it.

Seller: Thank you, sit there. We'll bring the food for you.

Traveler: Fine, thank you, but hurry because the bus will leave soon.

Seller: Don't worry. We are always prompt here.

LESSON 14B

14.1. THE MOON AND HIS TWO WIVES

The moon has two wives, the evening star and the morning star. He married the evening star first when he was still a young man, and she is his senior wife. If we picture the sky as the village of the moon, her hut is on the west side, surrounded by the huts of her daughters and grandchildren. The morning star is the moon's junior wife and she lives in the eastern part of the sky.

The evening star is the moon's favorite wife. She is hardworking and polite and when he stays with her she keeps him well supplied with food and drink. But the morning star is a jealous woman. She never speaks to the evening star, and when the moon comes to stay with her she refuses to cook for him and he goes to bed on an empty stomach. That is why the moon is full and healthy when it rises from the west and why it looks thin and sickly when it rises from the east.

14.6. Reading

THE CAUSE OF ETERNAL DEATH

The first man had two wives and each one wanted to be his favorite wife. Mkundikana, the junior wife, excelled in basket-making, and Mangepo, the senior wife, made beautiful pots.

One day they both created masterpieces and took them to their husband for him to judge which was the best. The husband found it difficult to choose between the pot and the basket so he threw them to the ground to test their solidity. The jar broke. So Mkundikana won the context and became the husband's favorite wife.

Soon Mangepo died and was buried in her hut, but they believed that she was immortal and would return one day.

After Mangepo's death, Mkundikana used to see her husband going every day to the senior wife's hut with a pot of water and sometimes he stayed there a long time. This worried her, so she decided to sneak into the hut one day and see what was going on. When she opened the door she saw that her rival had risen from the grave in the form of a beautiful banana tree. This made her furious and she fetched a bush knife and cut the tree down with one stroke.

Immediately blood flowed from the tree and she heard Mangepo's voice saying, "Now it is all finished. I die without hope of returning. The same will happen to you and all mankind."

And so it was the sin of Mkundikana which was the cause of man's eternal death. Thereafter it was forbidden for women to make baskets. They make only pots now, in memory of Mangepo.

LESSON 15B

15.1. BUILDING A HOUSE

Before he married his wife, Tsitsi was told to build a house at his wife's village. After he understood this, he went to bring his people from home to help him to build this house. For two days they were cutting posts, poles, and supports together with the center pole for the house. Also they didn't forget to bring a lot of sisal rope for building the house (finding that there were no nails). With tall grass for building the roof and for binding the door they all departed for the village. After these things were at hand, the building of the house began. They dug holes for erecting the corner posts. These holes they dug in a circular fashion. After finishing to dig, they erected the corner posts and began to tie the support poles for the roof and walls. Between these corner posts they bound long grass. On the second day they built the roof. In the middle of the house they erected the center pole so that the roof would be strong enough to climb on. On the third day they pounded the earth and daubed the house with mud. The women were bringing water for pounding this earth. On the fourth day they thatched the house and bound the door. After they married, Tsitsi's wife smoothed the floor of the house and it was like cement. They even engraved outside.

15.5. Supplementary Reading

I AM THE HOUSE

I am the house, I am the house,
Said the central pole.
All depend on me,
Me, the strong central pole!
I am the house, I am the house.

We are the house, We are the house,
Said the beams.
All wait for us,
We, the strong roof!
We are the house, We are the house,
Said the beams.

We are the house, We are the house,
Said the walls.
All look upon us,
We, the firm walls!
We are the house, We are the house,
Said all the walls.

Who is the house? Who is the house?
Said all of them.
Who excells among us?
We are nothing on our own.
Who is the house? Who is the house?
Said all of them.

We are the house, We are the house,
Said all of them.
One bundle when building
All of us bound together!
We are the house, We are the house,
Said all of them.

15.6.2. HOW TO BUILD A LATRINE

First, we should find a place where there aren't many stones because it won't be difficult to dig there. Usually a latrine needs to be dug deeper than a person's height lest it fill quickly. Its length should be four and a half feet and its width should be two and a half feet so that there is enough space.

We go to the forest to cut trees of the Muwanga species or stronger than that to spread on the top (of the hole). Where there are gaps, we should lay stones and cover them with clay, (and) later on we should smear the floor and smooth it with a smoothing stone. We should not forget to leave a small hole in order to sit when we 'help ourselves'. Without fail, we must have a cover on the hole of the latrine.

We also go to the forest to find a beam, poles, bamboo, small beams, grass stalks, grass, strips of bark, or sisal. We should dig holes around the latrine and put poles in them. The bamboo should be split, put crosswise against the small poles and tied at close intervals. Outside, we get the grass stalks and tie them on the outside with (another layer of) bamboo. And (we) smear the inside and outside; later on we should smooth the walls. We should not forget to leave a door.

We get the beam and put it lengthwise on top of the walls, and we collect small beams to tie on the large beam around the whole house. We also get the bamboo and tie it crosswise against the small beams and the entire roof, and after that we layer grass stalks against the bamboo and then a layer of bamboo. We should thatch the roof with grass in fear of rain and sun. Finally (and completely), we should attach (tie) the door (against the doorway).

LESSON 16

16.1. A BROKEN BICYCLE

Man: Hello, ma'am.

Kathy: Hello, sir.

Man: How are you?

Kathy: I'm fine, and you?

Man: I'm fine also. Thank you.
What's the matter with your bicycle?

Kathy: The bike is damaged.

Man: Sorry. What happened?

Kathy: I had an accident.
I fell in a hole because of a car.

Man: Are you hurt?

Kathy: No, I'm not hurt much,
but my dress is torn.
Is there a bicycle repairman here?

Man: Yes, there is.
Come, let me show you.

Kathy: Thank you very much.

16.4 AT THE BICYCLE REPAIRMAN'S

Kathy: Hello!

Repairman: Come in.
Hello, ma'am. How are you?

Kathy: I'm fine and you?

Repairman: I'm fine too. Thanks.
What's the problem?

Kathy: I don't know. The tire is scraping 'khwe, khwe, khwe...'

Repairman: O.K. Let me see it.

Kathy: How much money is it?

Repairman: Give me 75 tambala; that's all.

Kathy: Fine. At what time will you finish?

Repairman: I'll finish soon.

Kathy: Fine. I'll wait.

LESSON 17

17.1. SCHOOLCHILDREN

Two boys, Juma and Yohane, are talking on the way to school:

Juma: Hello, Yohane.

Yohane: Hi!

Juma: How are you doing? (lit. How have you gotten up?)

Yohane: I'm so-so.

Juma: What's the problem?

Yohane: My leg is hurting me. I hurt myself yesterday playing ball.

Juma: Sorry about that. You should go to the hospital so that they'll give you some medicine. Were you treated yesterday?

Yohane: Yes, my sister, Chapasi, boiled some water for me, treated the injury, and bandaged it with some cloth.

Juma: At what time will you go to the hospital?

Yohane: When we finish our math exam.

Juma: Oh! I forgot that today we'll have an exam. Aah! I'll fail this exam. Math troubles me a lot.

Yohane: Math troubles me a lot too. I like English and playing ball more.

Juma: Last week my father beat me after I failed a test. If I fail this one, he'll beat me again. What can I do?

Yohane: My father gets angry too if I fail an exam. And he told me that if I fail again, he won't buy me a shirt.

Juma: Let's hurry up; time is up. Listen to the bell ringing. We're going to find our friends after they have already begun to study (in class). Come on, let's run.

Yohane: I can't run. My leg hurts a lot.

Juma: We are always late and we find our friends in the middle of the math. Maybe this is the reason that math is difficult for us.

Yohane: Yes, really. You go on ahead because I can't run. I'll see you at school.

17.4.5. Reading 1

LIFE AT PRIMARY SCHOOL

When we arrive at school, before we enter the classroom, all of us boys take our brooms to sweep designated areas (outside) that we must sweep. The girls sweep in the classrooms. All schoolchildren have their brooms. When it's time to start school all of us stay in lines. There we pray, and sing our national anthem. We walk in lines to enter our classrooms. Anyone who didn't sweep properly is sent out to sweep again. Late-comers are given corporal punishment or work after school in the afternoon. Sometimes on days when it rains, they go and cultivate in the school garden or they go and cut grass.

Sometimes we go and labor for a ball. A man of the village near to the school buys a ball so that the schoolchildren will go and labor in his garden. Sometimes we are able to work for many balls in a year. We'll go and labor for those balls on Friday, during class time. Also we'll sometimes take care of maize, goats, or pigs if we want to have a picnic at school. At the picnic there's the chairman of the school committee and the village headmen.

17.4.6. Reading 2

LIFE AT SECONDARY SCHOOL

When beginning studies at secondary schools, there are a lot of difficulties. After you arrive, you are given such names as 'pwaka' or 'bongwe' or 'nyuka' (newcomer). This name is given by your companions who have just finished their first year of school there. When you go to eat, some snatch your relish and give you bones saying, "Eat this!", and when you go to bed others wet all of your bedding. They do these things so that you'll get used to life at secondary school quickly. Also it is a way of welcoming you.

The studies were also strange. Because of being accustomed to being taught by one teacher at primary school, it was surprising to see that each lesson has its teacher. The manner of teaching was also strange, especially because each teacher was difficult to get accustomed to in a short time. As a result of this you weren't able to get used to your teachers during the whole first term.

17.6. Supplementary Reading

THE GROWING UP OF CHAKULASA

When Chakulasa had grown to a school-going age, his parents asked the teacher to go and see him and find out if he had reached a sufficient size for school. The headmaster told Chakulasa to touch his ear by passing his arm over his head, and he did this and touched the ear. This was the way of knowing whether the child had reached a school-going age or not.

Chakulasa was so bright that he never had difficulties with his learning till he reached the fifth grade. In this class he was made a class prefect to look after his classmates if they were doing wrong things at school. The class teacher was a female teacher, the wife of the headmaster. He was told that if pupils were late, he should write their names down and hand the list to the female teacher. At the same school he found a girlfriend named Mphukeyi and they loved each other very much. But this was a secret because the rules of the school did not allow a pupil to fall in love with another pupil.

LESSON 18

18.1. HERDSMAN—FATHER AND SON

A father and his child are talking. The child herds the cattle and he (the father) is telling him to take care of the cattle.

Father: Masau! Masau!

Child: Yes! (He runs to his father and, after arriving, he sits down.)

Father: Where did you graze the cattle yesterday?

Child: I went with them to the swamp.

Father: After that did you go somewhere else with them?

Child: No, I (just) traveled about with them at that place.

Father: Are you telling the truth?

Child: Yes.

Father: I've just returned from Chibwe's across the river. He was complaining that some cattle had been feeding on the maize seedlings in his field. Didn't you go there across the river yesterday?

Child: No, I didn't go there. James likes to graze the cattle across the river.

Father: All right. Then take care of the cattle so that they won't cause any disputes if they eat the maize seedlings of someone. I don't want that to happen. Do you understand?

Child: Yes. I understand.

Father: Also, go with them where there is a lot of green grass that they can fill themselves on and a lot of good water to make them drink. Hungry cattle break their corral at night and go to eat the maize seedlings of someone else's field.

Child: Yes, I understand.

Father: Good, go and let them out because the sun has risen. Listen to them mooing with hunger.

18.6. Reading

THE DISPUTE OVER GOATS

I'm coming from the chief's house. Chimchere's goats have been eating maize in my field close to the village. I went to inform him of the issue. Chimchere's goats are very destructive, having eaten the maize of many other people this year. But as for me, he (Chimchere) will see! We'll go as far as the court together if the chief doesn't settle the issue well. Chimchere is careless because people fear him because he is a witch who dances even in the daytime. But he won't defeat me for I'm also tough.

Once the rains start, Chimchere doesn't take care of his goats. His neighbors find a shepherd or tie them (their goats) with string to a bush, but he doesn't do any of this. Today after I went to the field, I found that all of the maize on this side of the road was nibbled and some goats were running away when they saw me. I began to herd them until I gave them to the chief who's the one who'll give them to their owner. He (Chimchere) is lucky because I could have killed them and never taken them to the chief. And who could he point at? He will thank God because all his goats are alive. But the case will not fail.

LESSON 19

19.1. TWO FARMERS

Some elders, Mphadwe and Chibwe, are talking together. At the beginning, Mphadwe had gone to Chibwe's house and he finds him carving the handle of a hoe in the shade of a tree.

Mphadwe: Hello.

Chibwe: Come on in. (He gives him a goat skin to sit on and then he begins to greet him.)

Hello!

Mphadwe: Hello!

Chibwe: And how are you?

Mphadwe: We're fine. Except at home I've left the children coughing. And are you well here; and what about the headache that you complained about the day before yesterday?

Chibwe: Today I'm all right. You've found me carving this handle. My child is sick with measles but he's playing.

Mphadwe: That's pleasant. Well, you've carved that handle well. I don't know how to carve handles like that; all my handles are laughable in appearance.

Chibwe: Appearance isn't anything. The importance is that you use it.

Mphadwe: That's really true. Did you begin to plant tobacco?

Chibwe: Yes, I planted one part, and I have already spread fertilizer.

Mphadwe: Our friends have worked. I didn't begin planting tobacco. I've gone and cultivated groundnuts. I don't have enough tobacco in the nursery.

Chibwe: Have you grown any maize?

Mphadwe: There's maize. I weeded and spread fertilizer in two parts. And thus without this headache, I'd also have finished a third section.

Chibwe: Yes, cultivation goes well when sickness is far away.

Mphadwe: That's really true. Stay well.

Chibwe: Goodbye and greet those at home.

Mphadwe: O.K., I shall.

19.4.2. Useful Questions for Agricultural Workers.

1. Are you a farmer?
2. What seeds do you plant?
3. How many acres is your garden?
4. How many bags do you produce per acre?
5. How many bags of fertilizer do you apply per acre?
6. How much do you usually earn from your crops per year?
7. How near is your house to the office of the extension worker?
8. Is your garden close to your house?
9. How many children do you have?
10. Are they all at school?
11. How many grain stores do you have?
12. How many cattle do you have?
13. How do you do your plowing?
14. Do you have enough money to pay the school fees of your children?
15. Where do you sell your crops?
16. What kinds of crops do you sell?
17. Where do you buy fertilizer?
18. Is the ADMARC market near?
19. How many times do you weed your garden?

Getting Medical Information About a Patient

1. What is your name?
2. What is your husband's name?
3. What is the name of this child?
4. What village are you from?
5. What is the name of the village chief?
6. When was this child born?
7. How many children do you have? All together, how many are alive? dead?
8. Was this child born at home or in the hospital?
9. Was he a big or small baby when he was born?
10. How is the child today? What's wrong with him?
11. Does he have a fever?
12. Does he vomit?

13. Does he have diarrhea?
14. For how many days has he had a fever?
15. You should give him water three times a day.
16. Come back to the hospital if he is worse.
17. What kinds of foods does the child eat as ndiwo?
18. What other kinds of foods does he eat?
19. Where do you get your water from?
20. Where do you keep your farm animals?
21. Do you have a latrine?
22. Are there rats at your house?
23. Are there bedbugs or other kinds of insects which bite in your house?

19.6. Reading

THE HARE AND THE OWNER OF THE GARDEN

Once upon a time a man cultivated groundnuts. The groundnuts grew well. However, Hare began to steal those groundnuts. Everyday, the Hare went to steal them in the middle of the night.

After a while, the man decided on a way to catch Hare. He decied to set traps around the whole field. After he went to inspect the traps one morning, he found that Hare had been caught in one trap. The man was happy and took the Hare alive with him to the village. Everyone met to see who was stealing groundnuts from the field. All of the people of the village agreed that Hare should be punished severely. They decided to make a big fire in order to burn Hare. All the people took Hare with them to the bush and they bound him to a tree, and all went to gather firewood.

Hyena arrived when they had tied up Hare. He asked him the reason he was tied up. Hare told Hyena that his father went to kill some wild animals and that he must play with the bones (i.e. eat the meat off the bones) but he refused. After he heard these words, Hyena offered to be bound in place of Hare.

The people returned with the firewood. They were surprised that there was no Hare but in his place there was Hyena. They nevertheless took him and burned him.

Hyena died for another.

LESSON 20

20.1. NEWS OF OUR COUNTRY

THE SICK MUST GO TO THE HOSPITAL QUICKLY

In order to improve the lives of the people the Government and the churches should work together, for by doing so the health of the people will improve greatly.

This was said by Mr. Chimango, who is the Minister of Health, when opening the hospital built by the Anglican Mission at Gaŵanani, in the area of Sub-Traditional Authority Nsosa, west of Machinga District.

The Minister repeated what the President has often been saying that the Government and the churches are doing the same work, developing the Nation. He said that what the church has done at Gaŵanani has fulfilled what the President wants and that churches should be free to do what will help improve the lives of the people, in addition to freedom of worship, because by doing so, they are helping the Government to cure and prevent diseases.

Mr. Chimango asked the employees at the hospital to work honestly. He asked the hospital staff to take care of the hospital equipment. He also asked the people in the area that when they become sick they should come to the hospital before they become worse. The Minister advised all the parents to take their children to the hospital whenever they become sick.

20.4. Readings

A CHILD BITES A SNAKE

Parents of an eighteenth month old child named Diane Stiles, ran despondently from their house to the garden where they saw their child happily chewing a poisonous snake. The color of the snake was black.

The body of the snake looked quite all right without bruises, but the snake was already dead because the child bit its head when she put it in her mouth. When the child was examined at the hospital, they found that the child was not bitten, even slightly, by the poisonous snake.

The father of the child explained that Diane was just growing teeth, and the strength of the first teeth is such that they can cut very hard things; "If you are not careful with them they can cut fingers of a grown-up person," said her father at the end.

AN OLD WOMAN STUDIES ENGLISH AGAIN

An old woman 82 years old has begun to study again at secondary school. Her aim is to learn English, that's all. She said that since things have changed a lot these days, it is desirable that her English be caught up with modern life even though she left school a long time ago. She says that she wants to study English the whole year until she's satisfied that she has learned enough. The woman's name is Elena Antonussi.

20.5.5. Reading

PEOPLE TO PLANT CASSAVA, POTATOES, AND PUMPKINS—MANGOCHI

The people have been advised to plant cassava, potatoes, and pumpkins to supplement the maize from their gardens.

The people were advised by three Members of Parliament at meetings which took place at their respective constituencies.

Speaking at Chimtumbula Village in the area of Sub-Traditional Authority Namadzi, the nominated Member of Parliament for Mangochi North Constituency, Mr. Musa Ashimi, advised the people to plant cassava, potatoes, and pumpkins which will help them in the coming days.

At a meeting which took place at Nkhuzi Bay, the Member of Parliament for Mangochi West, Mr. Kanzengo, asked the people to intensify party activities this year for the advancement of party works.

At Mthundu Area Branch, where the Member of Parliament for Mangochi Central, Mr. E. Binje, addressed a meeting, the Member asked the people to follow Government Laws because the Government will not tolerate law breakers.

REFERENCE GRAMMAR

I. NOUN CLASSES

Nouns in Chicheŵa are divided into classes. These noun classes are characterized by class prefixes, agreement prefixes, numbers, plural/singular pairings, and some semantic homogeneity of nouns in some classes.

A. CLASS PREFIX

Most nouns in Chicheŵa consist of a prefix* + a stem, and it is this prefix (the class prefix) which determines the classification of the noun. For example:

		Class Prefix	+	stem
chitsime 'a well'	=	chi-	+	-tsime

The class prefix chi- identifies chitsime as a noun in the chi- class (which includes other nouns having the class prefix chi- such as chitseko 'a door', chingwe 'a string', etc.)

For some classes, what is labeled the class prefix is the most general prefix for that class. For example, the mu- class includes nouns having the class prefix mu- and also its variants m- and mw-:

Class Prefix	+	Stem			
mu-	+	-nthu	=	munthu	'person'
m-	+	-lendo	=	mlendo	'guest'
mw-	+	-ini	=	mwini	'owner'

In other classes, there is either no uniform class prefix or the prefix is realized as zero. These classes are referred to by the agreement prefix (AP).

B. NUMBERS AND SINGULAR/PLURAL PAIRINGS

In addition to being identified by a characteristic prefix, noun classes are also numbered, according to a system of classification used by other Bantu languages. For example, the ma- class is also called Class 6, the chi- class is called Class 7, and the zi- class is called Class 8.

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* Nouns in Class 1a and some nouns in Class 5 and Classes 9 and 10 have a 0 zero realization of their class prefixes (e.g. Class 1a 'katundu' 'luggage' and Class 5 dengu 'basket', and Classes 9 and 10 sukulu 'school'). And Classes 12 and 13 include nouns which consist of two class prefixes (the diminuitive prefix ka- or ti- + a class prefix + a stem):

ka- + m- + -peni = kampeni 'a small knife'
ti- + -zi + -tseko = tizitseko 'small doors'

Many class prefixes identify a noun as being singular or plural. For example, chi- is the singular class prefix for the stem -tsime' (chi-tsime 'a well') and zi- is the plural class prefix for the same stem -tsime (zi-tsime).

Most noun classes are classified in numbered pairs or prefix pairs, with the first item being the singular form and the second being the plural. Chitsime/zitsime would be classified as belonging to the Chi/Zi classes or Classes 7/8. There are eight regular singular/plural pairings of nouns in Chichewa:

Class Numbers	Prefixes	Examples
Classes 1/2	Mu/A (class)	munthu/anthu 'person/people'
Classes 1a/2	Ø[*]/A (class)	bambo/abambo 'father/fathers'
Classes 3/4	Mu/Mi (class)	mudzi/midzi 'village/villages'
Classes 5/6	Li/Ma (agreement/class)	dzina/maina 'name/names'
Classes 7/8	Chi/Zi (class)	chitsulo/zitsulo 'tool/tools'
Classes 9/10	I/Zi (agreement)	njinga/njinga 'bicycle/bicycles'
Classes 12/13	Ka/Ti (class)	kamwana/tiana 'smallchild/children'
Classes 14/6	U/Ma (class)	ulalo/maulalo 'bridge/bridges'

Some nouns are irregular; their singular comes from one class pairing and their plural from a different class pairing:

Classes 5/2	Li/A	bwenzi/abwenzi	'friend/friends'
Classes 9/6	I/Ma	tawuni/matawuni	'town/towns'

In the first example, the Class 5 noun bwenzi 'friend' goes to Class 2 for its plural form and agreements while a regular Class 5 noun goes to Class 6. Similarly, the Class 9 noun tawuni 'town', instead of going to Class 10 for its plural form and agreements, goes to Class 6.

Classes 15 (Ku), 16 (Pa), 17 (Ku), and 18 (Mu) have no singular/plural pairings.

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[*] Ø indicates a (zero) realization of the class prefix for Class 1a nouns.

C. AGREEMENT PREFIX (AP)

Agreement is another characteristic of noun classification in Chichewa. Modifiers (demonstratives, adjectives, possessives) and verbs must agree with the class of the noun with which they are linked. Agreement is marked by an agreement prefix (AP) characteristic of each noun class. The AP is attached to those modifiers and verbs.

For some noun classes, the AP is the same as the class prefix:

Zingwe izi zinali zazitali. 'These strings were long.'

Zingwe 'strings' agrees with other parts of the sentence through the AP zi-, which is identical with the class prefix zi-.

In other noun classes, the AP is different from the class prefix:

Mwamuna wokalamba mmodzi akuŵerenga. 'One old man is reading.'

Mwamuna 'man' agrees with other parts of the sentence, not by the class prefix mu-or mw-, but by other variations of the Class 1 AP (m-, u-, and a-).

In some noun classes, the AP has little or no relationship at all to the class prefix:

Dengu ilo si lodula. 'That basket isn't expensive.'
Dengu 'basket' agrees with other parts of the sentence by means of the AP li- and not by any class prefix.*

D. ITEMS IN NOUN CLASSES

Some noun classes can be generalized according to the types of nouns in the class. For example, Classes 1/2 (Mu/A) are often called the 'people' classes because all of the nouns in them refer to human beings. Class 14 (U) is characterized by the number of abstract nouns included in it (ulemu 'respect', ubwenzi 'friendship', etc.) And Classes 12/13 (Ka/Ti) are called the diminutive classes because they 'diminish' whatever nouns they are prefixed to (kampando 'a small chair', timipando 'small chairs').

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* Due to lack of a uniform class prefix in Class 5, this class is labeled the li- class after the agreement prefix. Similarly, Classes 9/10 are called the I/Zi classes after their characteristic APs.

NOUN CLASSES IN CHICHEŴA

Class #	Class Prefix	AP	EXAMPLE
1(s)	mu-(m-, mw-)	m-, u- a-	Munthu uyu sadya. 'This man won't eat.' Mlendo wanu wafika. 'Your guest has arrived.' Mwana wawo afuna ndalama.'Their child wants money.'
1a(s)	Ø	m-,u- a-	Katundu wake ali m'nyumbamo.'His luggage is in the house.' Bambo wanu apita. 'Your father will go.'
2(pl)	a-	a-	Anthu awa sadya. 'These men won't eat.' Alendo anu afika. 'Your guests have arrived.' Ana awo afuna ndalama. "Their children want money.' Akatundu ake ali m'nyumbamo.'His pieces of luggage are in the house.' Abambo anu apita. 'Your fathers have gone.'
3(s)	mu-(m-, mw-)		Munda wanu uli patali. 'Your field is far.'
4(pl)	mi-	i-	Minda yanu ili patali. 'Your fields are far.'
5(s)	Ø,li-,dz-, ts-,d-,di-	li-	Dzina lake ndi lalitali. 'His name is long.'
6(pl)	ma-	a-	Maina ake ndi aatali. 'His names are long.'
7(s)	chi-	chi-	Chipeŵa chanu ndi chofiira. 'Your hat is red.'
8(pl)	zi-	zi-	Zipeŵa zanu ndi zofiira. 'Your hats are red.'
9(s)	m-,n-,ny-, ng-, Ø	i-	Nyali iyi ndi yodula. 'That lamp is expensive.'
10(pl)	m-n-,ny-, ng'-, Ø	zi-	Nyali izi ndi zodula. 'Those lamps are expensive.'
There is no class 11 in Chicheŵa			
12(s)	ka-	ka-	Kampandoko kathyoka. 'The small chair is broken.'
13(pl)	ti-	ti-	Timipandoto tathyoka. 'The small chairs are broken.'
14(s)	u-	u-	Udzu uwu wafa. 'This grass is dead.'
6(pl)	ma-	a-	Maukonde ndi atsopano. 'These nets are new.'
15	ku-	ku-	Ndimakonda kuimba kwanu. 'I like your singing.'
16	pa-	pa-	Patebulo pali buku. 'There's a book on the table.'
17	ku-	ku-	Kwawo ndi kuno. 'Their home is here.'
18	mu-	mu-	M'chitsime mulibe madzi. 'There isn't any water in the well.'

II. PRONOUNS

Personal pronouns (I, me, my, mine) in Chicheŵa appear as one of three forms: APs, an emphatic form, and a possessive form.

A. SUBJECT APs

The subject APs for personal pronouns are prefixed to the verb stem. However, personal pronouns do not usually have an expressed referent in the sentence:

AP	+	verb			
Mu- 'you'		-bwera 'will come'	=	Mubwera	'You will come.'

AP	Example
Ndi- 'I'	Ndiphunzira. 'I will study.'
U-* 'you' (singular/familiar)	Ukugwira ntchito. 'You are working.'
A- 'he, she'	Amakhala pano. 'He/She lives here.'
Ti- 'we'	Tikudikira. 'We are waiting.'
Mu- 'you' (plural/respect)	Munadwala. 'You were sick.'
A- 'they'	Adzathandiza. 'They will help.'

* Singular forms of pronouns such as u- (You) are used infrequently and then only in referring to young people or very close friends. It is more common (and preferable) to use Plural and therefore respectful forms of pronouns such as mu- when referring to people.

B. OBJECT PREFIXES (OPs)

There are also verbal prefixes for pronoun objects. These object prefixes (which are placed after the T/A prefix before the verb root) vary in some instances from the corresponding subject APs:

Subject AP	+	T/A	+	Object OP	+	VR	+	VS		
A- 'he'		-na- (past)		-mu- 'him'		-on- 'see'		-a	=	'He saw him.'

OP	Example	
-ndi- 'me'	Mphunzitsiyo anandiona.	'The teacher saw me.'
-ku- 'you' (s./fam)	Mphunzitsiyo anakuona.	'The teacher saw you.'
-mu-, -m'-(him,her)	Mphunzitsiyo anamuona.	'The teacher saw him/her.'
-ti- 'us'	Mphunzitsiyo anationa.	'The teacher saw us.'
-ku..-ni 'you' (plural/respect)	Mphunzitsiyo anakuonani.	'The teacher saw you.'
-wa- 'them'	Mphunzitsiyo anawaona.	'The teacher saw them.'

C. EMPHATIC PRONOUNS

The emphatic form of personal pronouns is used for emphasizing the subject of a sentence, for marking the subject of the verb ndi 'be', (whether it is emphasized or not) and for objects of prepositions and other particles.

1. Don't confuse emphatic forms with APs. Emphatic forms may precede the AP to emphasize the identity of the subject, but they are optional:

Emphatic Pronoun	AP	+	-kupita
Ine 'I, me'	ndi-	+	-kupita.=Ine, ndikupita.'As for me, I'm going.'
Iwe 'you'	u-	+	-kupita.=Iwe, ukupita. 'As for you, you are going.'
Iye 'he/she, 'him/her'	a-	+	-kupita.=Iye, akupita. 'As for him/her, he/she is going.'
Ife 'we/us'	ti-	+	-kupita.=Ife, tikupita. 'As for us, we are going.'
Inu 'you'	mu-	+	-kupita.=Inu, mukupita.'As for you, you're going.'
Iwo 'they, them'	a-	+	-kupita.=Iwo, akupita.'As for them, they are going.'

2. With a pronoun subject, ndi 'be' requires a subject marker. The emphatic forms of personal pronouns are used for this purpose instead of APs. But note that emphatic forms follow ndi and are often merged with it. (Remember an AP always precedes its verb stem):

Ndi'be'	+	emphatic pronoun	Example
Ndi	+	ine	= Ndine mphunzitsi. 'I am the teacher.'
Ndi	+	iwe	= Ndiwe wophunzira. 'You are a student.'
Ndi	+	iye	= Ndiye Mzungu. 'He/She is a European.'
Ndi	+	ife	= Ndife abwenzi. 'We are friends.'
Ndi	+	inu	= Ndinu alendo. 'You are guests.'
Ndi	+	iwo	= Ndiwo alimi. 'They are farmers.

3. Emphatic forms of personal pronouns are used as objects of prepositions and other particles. The emphatic pronoun may merge with the preceding preposition or particle:

Preposition/ Particle	+	Emphatic Pronoun		Example
na- 'with'	+	ine 'me'(nane)	=	Adzabwera nane. 'He'll come with me.'
patsogolo pa 'in front of'	+	iwe 'you'	=	Ndikukhala patsogolo pa iwe. 'I'm sitting in front of you.'
pa 'by'	+	ife 'us'	=	Ngozi inaonedwa pa ife. 'An accident was seen by us.'

D. POSSESSIVE PRONOUNS

Personal pronouns also have possessive forms (my, mine, your, yours, etc.). These possessive pronouns are stems which agree with noun referents by means of an associative prefix (AP + 'a' of association):

Noun	AP	+	-a-	+	Possessive Stem	
dzina	li-	+	-a-	+	-nga 'my/mine'	= dzina langa 'my name' (li- + -a- = la)
mabuku	a-	+	-a-	+	-ko 'your/yours'	= mabuku ako 'Your books' (a- + -a- = a-)
chala	chi-	+	-a-	+	-ke 'his/her/hers'	= chala chake 'his/her finger' (chi- + -a- = cha-)
nyumba	i-		-a-	+	-thu 'our/ours'	= nyumba yathu 'our house' (i- + -a- = ya-)
zipeŵa	zi	+	-a-	+	-nu 'your/yours'	= zipeŵa zanu 'your hats' (zi- + -a- = za-)
mphaka	u-	+	-a-	+	-wo 'their/theirs'	= mphaka wawo 'their cat'

III. VERBS

The verb in Chicheŵa is characterized by an assembly pattern of a number of bound parts, (that is parts which never occur on their own.) Various prefixes and suffixes are attached to the verb root to mark subject, object, tense/aspect, negation etc. A verb construction may be only a verb stem or it may include the subject and object as well (Dikira! 'Wait!'/ Ndinamudikira. 'I waited for him.') In fact, a verb can give so much information that a statement in Chicheŵa may consist of only the verb.

There exists an inter-relationship among the verbal prefixes and suffixes which determines the parts that can appear together in a particular verb construction. For example, all verbs which form their negatives with the prefix -sa- take final vowel suffix -e:

musapite 'Please don't go!/'You shouldn't go.'

asanachoke, tifuna kumuona. 'Before he leaves, we want to see him.'

A. REGULAR AND IRREGULAR VERBS

In Chicheŵa, regular verbs are those verbs which

1) end in final vowel -a or -e and
2) can have a tense/aspect prefix. (T/A).

Most verbs in Chicheŵa are regular by this definition: -pita 'go', -bwera, 'come' -tsala 'stay', -seŵera 'play', etc...

Irregular verbs in Chicheŵa do not satisfy either one or both of the above requirements. For example, the verb kuti 'to say' can have a T/A prefix but it can not end in either -a or -e; -yenera 'should/ought to' ends in -a but it can never have a T/A prefix in its construction.

The following is a list of some of the irregular verbs in Chicheŵa:

-li/ndi	'be'
-li ndi	'have'
Pali/Muli? Kuli	'There is/are'
-yenera	'should/ought to'
-tani?	'do what/say what?
-tha	'can/be able'
-ngathe	'can/be able'
-ti	'say'
-tere/-tero	'say/do this, say/do that'

For a full explanation of -li/ndi -li ndi, and Pali/Kuli/Muli, see the Verb Review after Lesson 8.

B. A/C-T-O-R-S

The verbal assembly line (or pattern) can be summarized by the acronym A/C-T-O-R-S, and it is a useful guide to remembering how the component parts of the verb are arranged:

A/C These letters represent the agreement (or concordial) prefix that is attached to the verb and refers to the pronoun or class of the noun subject. All verb forms except the imperative (with the understood subject 'you' Pita! 'Go!')

AP   AP
Ndi-ku-lemb-a 'I'm writing.'/Aphunzitsi a -ku-lemb-a 'The teacher is writing.'

T This letter represents the tense/aspect marker which indicates time or aspect in reference to the meaning of the verb root. Some verb forms have a zero Ø for their tense/aspect prefix; others have a double prefix. These T/A prefixes always occur after the agreement prefix.

Prefix -(li) ku-

Some of the major T/A prefixes are: present progressive/continuous'. This is a double prefix consisting of -li 'be' and ku- of the infinitive 'be...ing':

AP   T/A
Ti - liku - dy-a tsopano. 'We are eating now.'

-ma- 'present/future habitual and past habitual'. Habitual aspects can be either present/future 'usually' or past 'used to'. In Chichewa, both aspects are handled by the prefix -ma-, distinguished by a high-tones AP in the present/future habitual and a low-toned AP in the past habitual:

AP T/A   AP T/A
A-ma-lemb-a. / A-ma-lemb-a.
'He usually writes.' 'He used to write.'

-na-/ -da- 'simple past'. These T/A prefixes are dialectal equivalents indicating the past action or state:

AP T/A   T/A
Mu-na - bwer-a. / Mu-da-bwer-a.
'You came'   'You came'

-a- 'perfect' The perfect T/A prefix appears with both stative verbs (to indicate a present state0 and action verbs (to indicate a recently completed action):

AP T/A   AP T/A
Nd-a-dwal-a   /   Nd-a-ŵereng-a
'I am sick.'   'I have read.'

Prefix

-naliku- 'past progressive/continuous'. This is a combination of the remote past T/A -na- and the progressive -liku- to indicate a progressive action in the past:

AP T/A
A-naliku-seŵer-a. 'He was playing.'

-dza- 'distant future.' This T/A prefix indicates a future action or state which may be as soon as tomorrow or far into the future:

AP T/A
Ti-dza-gwir-a ntchito. 'We will work.'

-Ø- 'immediate future'. The immediate future is indicated by a zero Ø T/A prefix (in the pattern of an AP + verb root + final -a). It refers to an action or state as soon as today or tomorrow or soon in a relative sense).

AP T/A
A-ø-imb-a 'He will sing.'

-Ø- 'imperative'. The imperative verb experiencing a command or a request) is also indicated by a zero Ø tense/aspect prefix in a pattern of a zero AP + verb root + -a:

Loŵ-a 'enter!' Loŵ-a-ni 'enter!'
(singular,informal) (plural/respectful)

-Ø- 'subjunctive'. The subjunctive verb has a zero ø T/A prefix in the pattern of an AP + verb root + -e to mean a polite request in the sense of 'should':

AP T/A
Ti-ø-yamb-e 'Let's begin'/'We should begin.'

-nga- 'permission/possibility'. This T/A prefix indicates permission or possibility in the sense of 'may' or 'can':

AP T/A T/A
Ndi-nga-chok-e 'May I leave?'/ A-nga bwere posachedwa.
'He may come soon.'

-ta- 'after'. This T/A prefix indicates that one action or state occurred after another. It appears in one of two verbs in the sentence:

AP T/A
Ti-ta-fik-a tinadya. 'After we arrived, we ate.'

-sana- 'before'. This tense/aspect prefix is composed of the negative prefix -sa- and the past tense/aspect prefix -na- to indicate something 'before' or 'not yet occurred': It appears in one of two verbs in the sentence:

AP T/A
Mu-sana-bwer-e, muyenera kundifunsa.
'Before you come, you should ask me.'

-ka-
-kadza-
-kana-
-kada-

'if/when'. The T/A -ka- expresses 'when' or 'if' in one verb whose result is expressed in the second verb. -ka- may appear with or without an accompanying T/A prefix:

AP T/A
A-ka-bwera-, nditsala. 'If he comes, I'll stay.'

AP T/A
Mu-kadza-gwir-a ntchito, mudzapeza ndalama zambiri.
'If you will work, you'll earn a lot of money.'

AP T/A AP T/A
A-kana-phunzir-a, a-kana-khoz-a mayeso.
'If he had studied, he would have passed the exam.'

In the past conditional with -kana/-kada-, the T/A prefixes appear in both verbs of the sentence.

-daka- 'still'. The compound T/A -daka- expresses 'still' to describe a state or action that is continuing or going on:

AP T/A AP T/A
A-daka-dwal-a 'He's still sick.'/A-daka-dikir-a
'He's still waiting.'

O - This letter represents the object prefix (OP) that marks the pronoun object or referring to the class of the noun object. Pronoun OPs are required, but those representing noun objects are emphatic and optional. The reflexive verb prefix -dzi- is also an OP which indicates that the subject and object are the same person.

AP T/A OP   AP T/A OP
A-na-ndi-thandiz-a   Buku ndi-ku-li-ŵereng-a
'He helped me.'   'I'm reading (it) the book.'

AP T/A OP
Mu-ku-dzi-meny-a
'You're hitting yourself.'

R - This letter represents the verb root, the base form without and prefixes or suffixes:

AP T/A OP R
Ndi-na-mu-thandiz-a 'I helped him.'

S - This letter represents the verb suffix, the ending of the verb after the verb root. All regular verbs and in a final vowel end in a suffix -a or -e. Negative past verbs, subjunctive verbs, verbs with the T/A prefixes -sana- 'before' and -nga- 'may/can' end their verb stems in -e; all other verb forms end their stems in -a:

AP T/A OP R S   AP T/A-OP R S
Ti-na-mu-on-a   Si-ti-na-mu-on-e
'We saw him.'   'We didn't see him.'
AP T/A OP R S   AP R S
Ndi-na-wa-funs-a   Mu-bwer-e
'I asked them.'   'You should come.'

There are some additional suffixes which can appear between the verb root and the final vowel suffix:

-DW- 'passive voice' This suffix makes the verb passive 'be found' while also making the patient the subject and the agent the object of the particle ndi.

S
Ndalama zanu zi-na-peze-dw-a ndi ana awo.
'Your money was found by those children.'

-K- 'stative' This suffix makes the verb describe a state with the Patient as subject.

S
Mapiri aja a-ma-one-k-a. 'Those mountains are usually visible.'

-R- 'applied' This suffix (meaning 'to, for, from') allows the verb to accommodate an object (usually indirect):

S
A-na-ti-tenge-r-a nsima. 'They brought us nsima.'

-TS- 'causative' This suffix indicates an action 'made or caused to happen':

Ti-na-ku-dabwi-$\overset{S}{\underline{ts}}$-a 'We surprised you.'

-AN- 'reciprocal' This suffix expresses the idea of doing something 'together or to each other':

Ti-na-lankhul-$\overset{S}{\underline{an}}$-a 'We talked to each other.'

A/C-T-O-R-S is only a general guideline for the order of placement of the component parts of the verb. All verb constructions do not have to have an object prefix and some verb forms have a 0 in their AP slot (positive imperative) or 0 in their T/A slot (imperative, subjunctive, immediate future). Moreover , there are other verbal prefixes and suffixes which can appear in addition to the basic such as A/C-T-O-R-S pattern. Nevertheless, this pattern is useful as a basis for comprehending the verb structure in Chichewa.

POSITIVE VERB FORMS

	AP	T/A	OP	VR	S	VS	Example
Present/Future Progressive	yes	-liku-	0	yes	0	-a	Ndilikumwa. 'I'm drinking.'
Habitual	yes	-ma-	0	yes	0	-a	Mumapita. 'They usually go.' Mumapita. 'They used to go.'
Perfect	yes	-a-	0	yes	0	-a	Wachedwa. 'He/She is late.'
Past	yes	-na- -da-	0	yes	0	-a	Anaseŵera. Adaseŵera. 'They played.'
Past Progressive	yes	-naliku-	0	yes	0	-a	Ndinalikudikira. 'I was waiting.'
Distant Future	yes	-dza-	0	yes	0	-a	Tidzachoka sabata lamaŵa. 'We'll leave next week.'
Imperative	0	0	0	yes	0	-a	Loŵa. 'Enter'
Subjunctive	yes	0	0	yes	0	-e	Musaŵerenge. 'Please don't read/You shouldn't read'
Permission/ Possibility	yes	-nga-	0	yes	0	-e	Angabwere. 'He may come.'
'After'	yes	-ta-	0	yes	0	-a	Titalankhulana, tinachoka. 'After we talked, we left.'
'Before'	yes	-sana-	0	yes	0	-e	Ndisanaphunzire, ndinaseŵera mpira. 'Before I studied, I played ball.'
'When/If'	yes	-ka-	0	yes	0	-a	Akabwera nditsala. 'When/if he comes, I'll stay.'
'If' conditional	yes	-kada- -kana-	0	yes	0	-a	Akadapita, akadamuona. 'If he had gone, he would have seen her.'
'still'	yes	-daka-	0	yes	0	-a	Adakagona. 'He's still sleeping.'

POSTIVE VERB FORMS (CONTINUED)

	AP	T/A	OP	VR	S	VS	Example
Passive	yes	yes	yes	yes	-idw -edw	-a	Ngozi inaonedwa naye. 'The accident was seen by him.'
Stative	yes	yes	0	yes	-ik- -ek-	-a	Nyumba yanu imaoneka. 'Your house is visible.'
Applied	yes	yes	(yes)	yes	-ir- -er-	-a	Ndikuphikira. 'I will cook for you.'
Causative	yes	yes	yes	yes	-its- -ets-	-a	Anandigwetsa. 'They made me fall.'
Reciprocal	yes	yes	0	yes	-an-	-a	Akuvutana. 'They are quarreling together.'
Reflexive	yes	yes	-dzi-	yes	0	-a	Mwadzicheka. 'You've cut yourself.'

Other verbal affixes and verb expressions:

Negative Verb Forms

There are four ways to make verbs negative.

1) Si- 'not' is the most common negative prefix, appearing before the AP of most verbs (or replacing the verb in the case of ndi 'be'):

    Sindidzadikira. 'I won't wait.'
    Sali bwino. 'He's/She's/They're not well.'
    (si + a = sa)

    Si mkazi wanga. 'She's not my wife.'

2) -sa- is the negative prefix for subjunctive verbs, imperatives, and the expression 'before/not yet' -sana-; -sa- appears immediately after the AP in the T/A slot:

    Tisapite. 'We shouldn't go./Let's not go.'
    Musabwere. 'Please don't come.'
    Asanachoke,adya. 'Before they leave, they will eat.'

3) The negative suffix -be 'be without' is used exclusively with the verb -li (with present and past T/As) in the expressions -li ndi 'have' and Pali/Kuli/Muli 'there is/are':

    Alibe galimoto. 'He doesn't have a car.'
    Munalibe ana m'chipindamo. 'There weren't any children in that room'

4) -panda 'be without' is a verb stem used to form the negative of verbs with the -ka- double T/A prefix. -ka- and its accompanying T/A appears in the T/A slot of -panda which is followed by the infinitive form of the main verb:

    Tikapanda kugona, tidzatopa mawa.
    'If we don't sleep we'll be tired tomorrow.'

    Mukanapanda kufulumira, mukanachedwa.
    'If we don't hurry, we'll be late.'

NEGATIVE VERB FORMS

Si-	+ AP	+ -sa-	+ T/A +	verb root+	vowel suffix	+ -be	Infin-itive	Example
Si-	yes	0	-liku-	yes	-a	0	0	Sindikupita. 'I'm not going.'
Si-	yes	0	-na-	yes	-e	0	0	Sitinatsale 'We didn't stay.'
Si-	0	0	0	0	0	0	0	Si Chikondi. 'It's not Chikondi.'
0	yes	-sa-	-na-	yes	-e	0	0	Sanachoke, anadya. 'Before he left, he ate.'
0	yes	-sa-	0	yes	-e	0	0	Musaloŵe. 'Please don't enter.'
0	yes	-sa-	0	yes	-e	0	0	Asalire. 'He shouldn't cry.'
0	yes	0	0	-li	0	-be	0	Mulibe galimoto. 'You don't have a car.'
0	Pa-	0	-na-	-li-	0	-be	0	Panalibe nthaŵi. 'There wasn't time.'
0	yes	0	-ka-	-pand-	-a	0	yes	Tikapanda kugona, tidzatopa. 'If we don't sleep we'll be tired tomorrow.'
0	yes	0	-kada-	-pand-	-a	0	yes	Mukadapanda kufulumira, mukadachedwa. 'If we don't hurry, we'll be late.'

IV. MODIFIERS

Modifiers of noun describe, specify, qualify, and limit the meaning of those nouns. Modifiers include demonstratives, possessives, numbers, some question words, adjectives, verbs and even other nouns. In Chicheŵa these modifiers follow nouns and they agree with their nouns by various types of agreement prefixes.

There are five types of modifiers in Chicheŵa differentiated by their form of agreement:

1) AP + modifier stem

Modifiers of this type take only the AP of their nouns in agreement. Some examples are the affinity demonstrative -no, the shared information demonstrative -ja, the question stems -ngati? 'how many?' and -ti 'which?', number stems -tatu 'three', the relative stem -mene 'which, that, who', and the stem -ina 'other, some, another'. (For a fuller discussion of these modifiers, see Lesson 5A for the -no and -ja demonstratives, Lesson 6A for numbers, -ngati, -ti, and -mene, and Lesson 7A for -ina).

Class #	noun	AP	+ modifier	Example
1/1a	mwana	u-	-ja	mwana uja 'that child'
	galu	u-	-ina	galu wina 'another dog'
2	anthu	a-	-ngati	anthu angati 'how many people?'
3	mpeni	u-	-mene	mpeni umene 'the knife which'
4	mitengo	i-	-sanu	mitengo isanu 'five trees'
5	dziko	li-	-no	dziko lino 'this country'
6	makasu	a-	-ja	makasu aja 'the/those hoes'
7	chaka	chi-	-no	chaka chino 'this year'
8	zaka	zi-	-ngati	zaka zingati? 'How many years?'
9	nyumba	i-	-ti	nyumba iti? 'which house?'
10	nthaŵi	zi-	-na	nthaŵi zina 'some times'
12	kamwana	ka-	-mene	kamwana kamene 'the small child who'
13	timadengu	ti-	-nayi	timadengu tinayi 'four small baskets'
14	ukonde	u-	-ti	ukonde uti? 'which net?'
15	kuimba	ku-	-ja	kuimba kuja 'that singing'
16	pamsika	pa-	-mene	pamsika pamene 'at the market where'
17	kumudzi	ku-	-ti	kumudzi kuti? 'to which village?'
18	m'nyumba	mu-	-no	m'nyumba muno 'in this room'

2) AP + A + modifier

Modifiers of this type combine the AP of their nouns with the 'a' of association to create an 'associative form'. Some modifiers which take this associative form as a prefix are the question stem -nji 'what?', possessive stems (e.g. -nu 'your/yours'), and qualifiers (e.g. -mbiri 'much, many'). Noun-derived modifiers (e.g. -a nzeru 'intelligent') take the associative form disjunctively (separately) and not as a prefix. (For a fuller discussion of these modifiers, see Lesson 9 A).

Class #	Noun	AP +	a +	modifier	Example
1/1a	mlendo	u-	-a-	-nu	mlendo wanu 'your guest'
	bambo	u-	-a-	-ke	bambo wake 'his father'
2	alimi	a-	-a-	-mbiri	alimi ambiri 'many farmers'
3	mphika	u-	-a-	-tsopano	mphika watsopano 'a new cooking pot'
4	midzi	i-	-a-	-mbiri	midzi yambiri 'many villages'
5	dengu	li-	-a-	-nga	dengu langa 'my basket'
6	maluŵa	a-	-a-	-bwino	maluŵa abwino 'good flowers'
7	chitseko	chi-	-a-	nsungwi	chitseko cha nsungwi 'a bamboo door'
8	zitsulo	zi-	-a-	-chabe	zitsulo zachabe 'worthless tools'
9	mfumu	i-	-a-	nzeru	mfumu ya nseru 'a wise chief'
10	nyali	zi-	-a-	-nji	nyali zanji? 'what lamps/lights?'
12	kagalu	ka-	-a-	-thu-	kagalu kathu 'our small dog'
13	timiyala	ti-	-a-	-mbiri	timiyala tambiri 'many small stones'
14	ufa	u-	-a-	mtedza	ufa wa mtedza 'groundnut flour'
15	kulemba	ku-	-a-	-nu	kulemba kwanu 'your writing'
16	patebulo	pa-	-a-	-wo	patebulo pawo 'on their table'
17	kuofesi	ku-	-a-	-ke	kuofesi kwake 'to his office'
18	m'thumba	mu-	-a-	-nu	m'thumba mwanu 'in my pocket'

3) AP + -a- + AP + Modifier Stem

Modifiers of this type have a double prefix: the 'associative form' (AP + -a-) and the AP. The only modifiers which take this agreement are adjectival Stems such as -tali 'long/tall', and -kulu 'big'. (For a full discussion of these modifiers, see Lesson 11 A).

Class No.	Associative Form	+	AP	=	Double Prefix	Example
1	wa-	+	m-	=	wam-	Mwana wake wamkazi wadwala. 'His daughter is ill.'
1a	wa-	+	m-	=	wam-	Galuyu ndi wamkulu. 'This dog is big.'
2	a-	+	a-	=	aa-	Ana ake aamuna adwala. 'His sons are sick.'
						Agaluwa ndi aakulu. 'These dogs are big.'
3	wa-	+	u-	=	wau-	Ndinaona mtengo waufupi. 'I saw a short tree.'
4	ya-	+	i-	=	yai-	Ndinaona mitengo yaifupi. 'I saw some short trees.'
5	la-	+	li-	=	lali-	Mumpatse khasu laling'ono. 'Give him a small hoe.'
6	a-	+	a-	=	aa-	Mumpatse makasu aang'ono. 'Give him the small hoes.'
7	cha-	+	chi-	=	chachi-	Titsegule chitseko chachikulu. 'Let's open the big door.'
8	za-	+	zi-	=	zazi-	Titsegule zitseko zazikulu. 'Let's open the big doors.'
9	ya-	+	i-	=	yai-	Anandipatsa njinga yaing'ono. 'He gave me a small bike.'
10	za-	+	zi-	=	zazi-	Anandipatsa njinga zazing'ono. 'He gave me the small bikes.'
12	ka-	+	ka-	=	kaka-	Kagalu kakang'ono kadwala. 'The small dog is sick.'
13	ta-	+	ti-	=	tati-	Tiagalu tating'ono tadwala. 'The small dogs are sick.'
14	wa-	+	u-	=	wau-	Anamanga ulalo wautali. 'He built a long bridge.'
16	pa-	+	pa-	=	papa-	Ndinaika bukulo patebulo papang'ono. 'I put that book on a small part of the table.'
17	kwa-	+	ku-	=	kwaku-	Tikupita kuphiri kwakutali. 'We're going to a tall mountain.'
18	mwa-	+	mu-	=	mwamu-	Ali m'chipinda mwamung'ono. 'He's in the small room.'

4) AP + the perfect T/A verb (-a- + verb stem)

Modifiers of this type combine the AP with the perfect T/A -a- and a verb stem. The modifiers in this category are those with the verb stems -tha 'finish' as in the expression 'last month' and -pita 'go' as in the expression 'five days ago'. (For a full discussion of these modifiers see Lesson 11 A.)

		Perfect		
noun phrase	AP+	T/A	+ verb stem	
mwezi	u-	-a-	-tha	mwezi watha 'last month'
miyezi isanu	i-	-a-	-pita(yo)	miyezi isanu yapitayo 'five months'
masiku anayi	a-	-a-	-pita(wo)	masiku anayi apitawo 'four days ago'
sabata	li-	-a-	-tha	sabata latha 'last week'
masabata atatu	a-	-a-	-pita(wo)	masabata atatu apitawo 'three weeks ago'
chaka	chi-	-a-	-tha	chaka chatha 'last year'
zaka ziŵiri	zi-	-a-	-pita(zo)	zaka ziŵiri zapitazo 'two years ago'

5) AP + -a- + -ku- + Modifier stem

Modifiers of this type combine the associative form (AP + -a-) and the Cl. 15 (infinitive) prefix ku- to form a verbal modifier prefix (VMP). A sound change occurs in this combination as the -k- is dropped and the vowels merge to form -o-. (For a full discussion of these modifiers, see Lesson 11 A).

Class No.	Associative Form	+	ku-	=	Verbal Modifier Prefix	Example
1	wa-	+	ku-	=	wo-	Mnyamata wodwala ali m'chipatala. 'The sick boy is in the hospital.'
1a	wa-	+	ku-	=	wo-	Galu wokalamba wagona. 'The old dog is asleep.'
2	a-	+	ku-	=	o-	Anyamata odwala ali m'chipatala. 'The sick boys are in the hospital.' Agalu okalamba agona. 'The old dogs are asleep.'
3	wa-	+	ku-	=	wo-	Ndinaona mtengo wokalamba. 'We saw an old tree.'
4	ya-	+	ku-	=	yo-	Ndinaona miyala yochuluka. 'We saw numerous rocks.'
5	la-	+	ku-	=	lo-	Tsiku loyamba linali labwino. 'The first day was good.'
6	a-	+	ku-	=	o-	Masiku oyamba anali abwino. 'The first days were good.'
7	cha-	+	ku-	=	cho-	Safuna kugula chinthu chothyoka. 'He doesn't want to buy a broken thing.'
8	za-	+	ku-	=	zo-	Anagula zinthu zochuluka. 'He bought numerous things.'
9	ya-	+	ku-	=	yo-	Tidzakhala nthaŵi yokwanira. 'We'll have enough time.'
10	za-	+	ku-	=	zo-	Anaona nsomba zochepa. 'He saw few fish.'
12	ka-	+	ku-	=	ko-	Kamwana komaliza sikanadye. 'The last small child didn't eat.'
13	ta-	+	ku-	=	to-	Tiana tomaliza sitinadye. 'The last small children didn't eat.'
14	wa-	+	ku-	=	wo-	Sindinagule ufa wokwanira 'I didn't buy enough flour.'
15	kwa-	+	ku-	=	ko-	Kuŵerenga kokwanira sikunachitike. 'Sufficient reading wasn't done.'
16	pa-	+	ku-	=	po-	Paphiri ndi pozizira. 'It's cold on the mountain.'
17	kwa-	+	ku-	=	ko-	Kunyanja ndi kotentha. 'It's hot at the lake.'
18	mwa-	+	ku-	=	mo-	M'nyumba momaliza munalibe anthu. 'In the last house there was no one.'

IV. ADVERBS OF MANNER

Adverbs of manner tell how or in what manner something was done (e.g. 'well', 'slowly', 'lazily'). These adverbs come in three forms:

1) Some adverbs are base forms with no prefix:

msanga - 'quickly'
bwino - 'well'

2) Some adverbs are made from nouns. They are formed by attaching the Class 17 associative form mwa-(AP Mu- + -a- of association) to the noun; these adverbs express the idea that something is done 'in the manner of':

Associative Form	+	Noun		(in the manner of intelligence)
mwa-		nzeru 'intelligent'	=	mwanzeru 'intelligently'
mwa-		ulemu 'respect'	-	mwaulemu 'respectfully/politely'

3) Some adverbs are made from verbs. They are formed by attaching the Class 17 verbal modifier prefix mo-(the AP mu- + the infinitive prefix ku-) to the verb stem; these adverbs express the idea of something done 'in the manner of being...':

VMP	+	Noun		
mo-		-nyada 'be proud'	=	monyada 'proudly'(in the manner of being proud)'
mo-		-kondwa 'be happy'	=	mokondwa 'happily' (in the manner of being happy)

	mu-	-ku-	-a-	Stem	Example
NOUNS	mu-	0	-a-	ulesi	Amagwira ntchito mwaulesi; 'He works lazily.'
				chitsiru	Amakhala mwachitsiru. 'He lives foolishly'
VERB STEMS	mu-	-ku-	0	-fulumira	Anathamanga mofulumira. 'He ran quickly.'
				-kwiya	Musalankhule mokwiya. 'Don't speak angrily.'

VOCABULARY LIST

A

a-	'he/she/they'
a-	a prefix showing respect(as aBanda'Mr. Banda')
-a	'of'
-a-	perfect T/A prefix
Afilika	Africa'
aizi	'ice'
aka/ako	'the, this/that'
-ake	'his/her/hers'
-ako	'your/yours' (singular/familiar)
akuluakulu(2)	'elders'
ali yense	'everyone'
Ameleka	'America'
amene	'the one/ones who'
-an-	'each other/together' (reciprocal verb suffix)
-anga	'my/mine'
-anu	'your/yours'(plural, respectful)
anyenzi	'onions'
apa/apo	'the, this(here)/that (there)' (for Cl. 16 nouns)
-apita	'ago'
-atha	'last'
-athu	'our/ours'
awa/awo	'the, these/those' (for Cl.2 and 6 nouns)
-awo	'their/theirs'
-a yani?	'whose?'
azibambo(2)	'Sir, father (polite)'
azimayi(2)	'ma'am, mother (polite)'

B

-ba	'steal' -bedwa 'be stolen' -bera 'steal for'
-badwa	'be born'
bambo/abambo(1a/2)	'sir, father/fathers, man/men'
banja/mabanja(5/6)	'family/families'
banki/mabanki(5/6)	'bank/banks'
basi	'that's all/That's enough./Stop!/just'
-be	'be without/not'
bedi/mabedi(5/6)	'bed/beds'
belu/mabelu(5/6)	'bell/bells'
bi	'darkness'
bingu/mabingu	'thunder'
-biriŵira	'be green'
bodza/mabodza(5/6)	'a lie/lies'
boma(5)	government offices (originally 'fort')
bowa/abowa(1a/2)	'mushroom/mushrooms'
-budula	'cut off'/'eat off' -budulidwabudulidwa 'be eaten completely' kabudula 'shorts'
buku/mabuku(5/6)	'book/books'
buledi/mabuledi(5/6)	'breads/breads'
buleki/mabuleki(5/6)	'brake/brakes'
-buluu	'blue'
bwana/abwana(1a/2)	'boss, bosses'
bwanji?	'how?/how much?'
bwenzi/abwenzi(5/2)	'friend/friends'
-bwera	'come' -bwereka 'borrow/lend' -bwerera 'return' -bweretsa 'bring back' -bwereza 'repeat'
bwino	'well, o.k., all right' -bwino 'good' bwinobwino 'gently, carefully'

-bzala	'plant'; also -bzyala/dzala -bzala ufa 'plant flour' = 'lie'

C

-cha	'be light'
chabe (7)	'nothing' -a chabe 'worthless'
Chabwino	'Fine, O.K., All right'
chaka/zaka(7/8)	year/years
chakudya/zakudya(7/8)	'food/foods' chakudya cha m'maŵa: breakfast chakudya cha masana: lunch chakudya cha madzulo: dinner/supper
chala/zala(7/8)	'finger/fingers'
chambo(7)	'a type of fish found in Lake Malawi'
changu(7)	'haste/dilligence'
-chapa	'wash (clothes)'
-chedwa	'be late' -chedwetsa 'make late'
-cheka	'cut'
chemwali/achemwali(1a/2)	'girl/girls' 'sister/sisters'
-chepa	'be few/little'
-cheta	'be quiet'
-cheza	'chat'
-chi-/-zi-	'it/them' (object prefixes for Cl. 7/8 nouns.
chibale(7)	brotherhood
chibenthu/zibenthu(7/8)	'piece/pieces'
chibodo/zibodo(7/8)	'chicken leg/legs'
chibwana(7)	'childishness'
chibwenzi(7)	'friendship'
chifukwa/zifukwa(7/8)	'because, reason/reasons' chifukwa cha 'because of' chifukwa chiyani 'why?'
chifuwa/zifuwa(7/8)	'chest/chests'

chigawo/zigawo(7/8)	'plot/plots, term/terms'
chikasu(7)	'yellow, ginger root'
chikhiristu	'Christian'
chikhulupiriro/zikhulupiriro (7/8)	'hope/hopes'
chikondi(7)	'love'
chikuku(7)	'measles'
chikumba(7)	'skin'
chikwa/zikwa(7/8)	'baskets for storing rice, beans, or leaves'
chikwanje/zikwanje(7/8)	'bush knife/knives'
chilango/zilango(7/8)	'punishment/punishments'
chilankhulo/zilankhulo(7/8)	'language'languages'
chilala/zilala(7)	'drought/droughts'
chilala(7)	'drought'
chilendo(7)	'strangeness, in the manner of a stranger'
chilimwe(7)	'hot season'
chilonda/zilonda(7/8)	'sore/sores'
chimanga(7)	'maize (corn)'
chimbudzi/zimbudzi(7/8)	'latrine/latrines' 'toilet/toilets'
chimodzimodzi	'the same'
chimpando/zimipando(7/8)	'big chair/chairs'
chimwemwe (7)	'happiness'
chinangwa(7)	'cassava'
-chinayi	'fourth'
chinenedwe(7)	'Language/grammar'
chinfine(7)	'a cold'
chingoni(7)	'the language of the Ngoni people'
chingwe/zingwe(7/8)	'string/strings'
chinthu/zinthu(7/8)	'thing/things'

chinyezi(7)	'humidity'
chipande/zipande(7/8)	'wooden spoon/spoons'
chipando/zipando(7/8)	'gourd/gourds'
chipangizo/zipangizo(7/8)	'building material/materials'
chipani(7)	'party (political)'
chipatala/zipatala(7/8)	'hospital/hospitals'
chipatso/zipatso(7/8)	'fruit/fruits'
chiperone(7)	'fierce storm'
chipeŵa/zipeŵa(7/8)	'hat/hats'
chipinda/zipinda(7/8)	'room/rooms'
chipupa/zipupa(7/8)	'wall/walls'
-chira	'recover' -chiritsa 'cure'
chirere/zirere(7/8)	'groundnut field/fields'
-chisanu	'fifth'
chisakasa/zisakasa(7/8)	'shed/sheds'
chisisira(7)	'dusk'
chisoni(7)	'sadness'
-chita	'do'
-chitatu	'third'
chitenje/zitenje(7/8)	'wrap around cloths'
-chitira umboni	'witness'
chithunzi/zithunzi(7/8)	'picture/pictures'
chitseko/zitseko(7/8)	'door/doors'
chitsime/zitsime(7/8)	'well/wells'
chitsulo/zitsulo(7/8)	'tool/tools'
chitumbuka(7)	'the Tumbuka language'
chiŵeto/ziŵeto(7/8)	'livestock/many kinds of livestock'
-chiŵiri	'second'
Chiyambi(7)	'origin'

chiyani	'what?'
-chiza	'heal'
chobisa/zobisa(7/8)	'secret/secrets'
chofunda/zofunda(7/8)	'bedding/beddings'
-choka	'go away/leave' -chokera 'come from, depart from'
cholembera/zolembera(7/8)	'pen/pens'
cholinga/zolinga(7/8)	'aim/aims'
chonchi/choncho	'like this/that'
choona/zoona(7/8)	'truth/truths'
chovala/zovala(7/8)	'an article of clothing/clothes'
chovundikira/zovundikira(7/8)	'cover/covers'
chovuta/zovuta(7/8)	'problem/problems'
-chuluka	'be numerous/plenty'
chuma(7)	'wealth, finances

D

-da	'be dark'
-da-	past T/A prefix (also -na-)
-dabwa	'be surprised' -dabwitsa 'surprise'
-daka-	'still' (verb prefix)
dambo/madambo(5/6)	'swamp/swamps'
-dandaula	'complain' -dandaulira 'complain to'
dazi(5)	'baldness'
denga/madenga(5/6)	'roof/roofs'
dengu/madengu(5/6)	'basket/baskets'
dera/madera(5/6)	'region/regions'
deresi/maderesi(5/6)	'dress/dresses'
-di	'truly'

-dikira	'wait/wait for'
dilaivala/adilaivala(1a/2)	'driver/drivers'
dima/madima(5/6)	'work party/parties'
Disembala	'December'
dokotala/adokotala(1a/2)	'doctor/doctors' (also sing'anga)
dona/adona(1a/2)	'lady/ladies' 'woman/women' 'mistress/mistresses'
dothi (5)	'earth'
-dula	'cut' -dulira 'cut for' -duka 'be cut'
-dula	'be expensive' -dulitsa 'make expensive'
-dw-	'passive verb suffix'
-dwala	'be sick' wodwala/odwala 'sick person/people'
-dya	'eat' -dyeka 'be edible' -dyedwa 'be eaten' -dyetsa 'feed'
-dza	'come' -dza- 'come and...' -dzera 'come for'
-dza-	'distant future T/A prefix'
-dzadza	'fill'
dzana	'day before yesterday'
dzanja/manja(5/6)	'hand/hands'
dzenje/maenje(5/6)	'hole/holes'
-dzi-	'self/selves' (reflexive verb suffix)
dziko/maiko(5/6)	'country/countries' dziko la pansi 'the earth'
dzina/maina(5/6)	'name/names'
dzinja/mainja(5/6)	'rainy season/seasons'
dzino/mano(5/6)	'tooth/teeth'

dzira/mazira(5/6)	'egg/eggs'
-dziŵa	'know' -dziŵana 'know each other' -dziwitsa 'inform'
dziŵe/maiŵe(5/6)	pond/ponds
dzulo	'yesterday'
-dzuka	'rise/get up'
dzungu/maungu(5/6)	'pumpkin/pumpkins'

E

Eee	'yes' (also inde)
ekesipulesi	'express'
eni(2)	'owners' mwini(1) 'owner'
Epulo	'April'
eyiti	'eight'

F

-fa	'die' (all living things)
faifi	'five'
Febuluwale	'February'
feteleza(9/10)	'fertilizer/fertilizers'
- fiira	'be red'
-fika	'arrive'
fili	'three'
fisi/afisi(1a/2)	'hyena/hyenas'
fizi(9/10)	'fees'
fodya/afodya(1a/2)	'tobacco/kinds of tobacco'
-folera	'thatch (also -zika)'
folo	'four'
-fotokoza	'explain'

-fotsera	'cover'
fuko/mafuko(5/6)	'group/groups/, 'tribe/tribes' 'nation/nations'
Fulansa	'France'
-fulula	'brew (beer)'
-fulumira	'be early/be fast/hurry -fulumiza 'cause to hurry'
-fuma	'come for'
-funa	'want' -funafuna 'look for' -funika 'be important/be needed'
-funsa	'ask' funso/mafunso(5/6) 'question/questions'
fupa/mafupa(5/6)	'bone/bones'
-fupi	'short/near'

G

gaga/magaga(5/6)	'husk/husks'
galasi(9/10)	'mirror/mirrors'
galimoto(9/10)	'car/cars'
galu/agalu(1a/2)	'dog/dogs'
-ganiza	'think/decide' -ganizira 'think of '
-gaŵa	'divide' -gaŵira 'designate'
gogo/agogo(1a/2)	'grandparent/grandparents'
gomo/magomo(5/6)	'hill/hills'
-gona	'sleep'
-gula	'buy' -gulira 'buy for'
-gulitsa	'sell' -gulitsidwa 'be sold'
-gunda	'bump'
gwa	'strong/strength'
-gwa	'fall' -gwetsa 'cause to fall'

-gwira	'hold' -gwira ntchito 'work' -gwira nkhungu 'accuse of a crime'
-gwirizana	'come to an agreement'

H

hafu/mahafu(5/6)	'half/halves'
handulo/mahandulo(5/6)	'handle/handles'

I

-i-/-zi-	'it/them' (objective prefix of Cl. 9/10)
ichi/icho	'the; this/that' (for Cl. 7 nouns)
ife	'we, us'
-ika	'put/place'
ili/ilo	'the, this/that' (for Cl. 5 nouns)
-ima	'stand' -imilira 'stand up' -imira stand for/represent' 'depend on'
-imba	'sing' -imbitsa 'make/cause to sing' nyimbo 'song'
-ina	'some, another, the other.'
inde	'yes' (also Eee)
ine	'I, me'
inu	'you' (plural/respectful)
-ipa	'be bad/ugly'
-itana	'invite, call'
iti/ito	'the, these/those' (for Cl. 13 nouns)
-iwala	'forget' -iwalidwa 'be forgotten'
iwe	'you' (singular/familiar)
iwo	'they, them'
iyayi	'no'
iye	'he/she, him/her'
iyi/iyo	'the, these/those' (for Cl. 4) 'the, this/that' (for Cl. 9 nouns)

izi/izo	'the,these/those'(for Cl. 8 and 10 nouns)'

J

-ja	'the/that' (shared information)
-jambula	'take (as a picture)'
Januwale	'January'
jekeseni(9/10)	'injection/injections'
jekete(9/10)	'jacket/jackets'
Julayi	'July'
Juni	'June'

K

-k-	stative verbal suffix indicating 'state' or potential
-ka-	'if, when' (verbal T/A prefix) -kana-/-kada- 'if' (conditional)
-ka-/-ti-	'it/them' (object prefixes for Cl. 12/13)
kabichi/makabichi(5/6)	'cabbage/cabbages'
kabudula(12)	'shorts'
kadengu/timadengu(12/13)	'small basket/small baskets'
kagaga(12)	'bran food'
kagalu/tiagalu(12/13)	'small dog/small dogs'
kakhalidwe(12)	'mannerism'
-kalamba	'be old'
kaliyala(9/10)	'carrier/carriers'
kalasi/makalasi(5/6)	'class/classes'
kalata(9/10)	'letter/letters'
-kale	'old' kale 'already' kalekale 'a long time ago'
kalipentala/akalipentala(1a/2)	'carpenter/carpenters'
-kalipira	'be angry at' -kalipitsa 'make angry'
kalulu/akalulu(1a/2)	'hare/hares'

-kambirana	'talk to each other'
kamodzi	'once' kaŵiri 'twice' katatu 'three times' kanayi 'four times' kasanu 'five times'
kampeni/timipeni(12/13)	'a small knife/small knives'
kamwana/tiana(12/13)	'a small child/small children'
kamwa(5)	'mouth' pakamwa(16)/kukamwa(17)/m'kamwa(18)
kamwazi	'dysentery'
-kana	'refuse/deny'
kanema(1a)	'cinema'
kansomba/tinsomba(12/13)	'a small fish/some small fishes'
kanthu/tinthu(12/13)	'a small thing, something/small things'
kapena	'perhaps/or'
kapalepala(12)	'weeding'
kaphunzitsidwe(12)	'way of teaching'
kapita/akapita(1a/2)	'captain/captains'
kapu(9/10)	'cup/cups'
-kati	'middle/between'
katsiŵiri/akatsiŵiri(1a/2)	'expert/experts'
kaŵirikaŵiri	'often' kaŵiri 'twice'
kaya	'what about....,' 'and....?;' 'I don't know...'
kayendetsedwe(12)	'driving'
-kazi	'female'
-kazinga	'fry'
kenaka	'after that'
-kha	'only/alone/-self'
khadabo/makadabo(5/6)	'fingernail/nails'

-khala	'be, stay, live'
khasu/makasu(5/6)	'hoe/hoes'
khate(5)	'leprosy'
-khazika	'place/put'
khofi(1a)	'coffee'
khola/makola(5/6)	'corral/corrals'
-khoma	'hammer'
khomo/makomo(5/6)	'entrance/entrances'
khosi/makosi(5/6)	'neck/necks'
khoti/makoti(5/6)	'court/courts'
-khoza	'can/be able/succeed'
-khula	'scrape'
-khulupirira	'hope'
khumi/makumi(5/6)	'ten/tens'
khuntho/makuntho(5/6)	'a basket/baskets for straining beer'
-khuta	'be full ' -khutira 'be satisfied'
khutu/makutu(5/6)	'ear/ears'
khwee	'the sound of scraping'
-ko	'there/ at a general place'
kodi?	'a question marker/really?'
-kola	'catch'
koloko	'o'clock'
-kolola	'harvest'
-koma	'be sweet'
koma	'but' komanso 'but also'
komalizira	'finally'
-komana	'meet together'
komatu!	'well!'
komiti(9/10)	'committee/committees'

-konda	'like/love' -kondana 'like/love each other'
kondakitala/akondakitala	'conductor/conductors'
-kondwa	(verb stem) be happy -kondweretsa 'make happy/be interesting'
-kongola	'be beautiful'
konkuja	'to the same place'
konsekonse	'anywhere'
-konza	'fix/repair' -konzedwa 'be repaired' -konzeka 'be reparable'
koposa	'above all'
kosatha	'everlasting'
kota	'quarter'
kotero	'like that/such as that/so'
ku-	'to/at (a general location) Kuli 'there is/are' kumene 'where'
-ku-	'you' (informal/singular) object prefix
kuchokera	'from/since/to come from'
-kula	'grow'
-kulu	'big'
-kulungiza	'smoothen, to make smooth'
kumadzulo	'to the west'
kumayesa	'instead of'
khambi(5)	'bitterness'
-kumba	'dig'
-kumbuka	'remember' (also-kumbukira) -kumbutsa 'remind'
kummaŵa	'to the east'
kumpoto	'to the north'
-ku-...-ni	'you' (respectful polite) object prefix

kumwamba	'(to) the sky'
kumwera	'to the south'
kupita(15)	'going, to go'
kuti	'where?'
kuti	'that/so that/in order that'
kwa	'at someone's place'
kwabasi	'a lot, very much (also kwambiri)
kwacha	'dawn'
kwambiri	'a lot, very much (also kwabasi)
-kwanira	(verb stem), be enough/sufficient -kwaniritsa 'fulfill'
kwanu	'your home' kwathu 'my/our home' kwawo 'his/her/their home'
-kwaputa	'beat/whip'
kwathunthu	'very much'
-kwatira	'marry (men) -kwatiŵa 'be married' (women)
-kwaya	'take'
kwenikweni	'correctly'
-kwera	'take/catch (as a bus)/climb/rise'
-kweza	'advance, raise, improve'
-kwirira	'bring'

L

lachinayi	'Thursday'
lachisanu	'Friday'
lachitatu	'Wednesday'
lachiŵiri	'Tuesday'
-lakwa	'fail'
lalanje/malalanje(5/6)	'orange/oranges'

lamba/malamba(5/6)	'belt/belts'
lamulo/malamulo(5/6)	'law/laws'
lamulungu	'Sunday'
-landa	'take/snatch' -landira 'receive'
-langidwa	'be punished'
-langiza	'advise/show'
-lankhula	'speak/talk' -lankhulana 'talk together'
-lasa	'prick'
lasabata	'Sunday'
-ledzera	'get drunk'
lefelensi(9/10)	'references'
-leka	'stop'
-lekerera	'let free'
-lemba	'write (hire)' -lembedwa 'be written' -lembera 'write for'
-lemera	'be heavy/rich'
lephera	'fail'
lero	'today'
-letsedwa	'be forbidden'
leveni	'eleven'
li-	'be' (also ndi) -li ndi 'have' (be with)
-li-/-wa-(or-wa)	'it/them' (object prefixes for Cl. 5/6)
lichelo/malichelo(5/6)	'basket/baskets for winnowing'
-limba	'be stiff/strong' -limbikitsa 'strengthen/make firm'
-lima	'grow/cultivate' -limidwa 'be cultivated' -limika 'be grown'
-limira	'use'
-limitsa	'labor for'

limodzi	'together'
-li ndi	'have'
-lindira	'wait for'
-lindiza	'look for'
-lindzetsa imfa	'cause death'
-lipira	'pay' -lipitsa 'make someone pay'
-lira	'ring/cry/crow'
-lira	'grow up'
lisiti(9/10)	'receipt/receipts'
liti	'when?'
litsipa(5)	'headache'
liwu/mawu(5/6)	'word/words', 'voice/voices'
-lola	'permit, allow'
lolemba	'Monday'
lokolo	'local'
-londa	'watch' mlonda 'watchman'
losatekedzekatekedzeka	'be without bruises'
-lotcha	'engrave'
-loŵa	'enter'
-loŵera	'take'
loweruka	'Saturday'
-loza	'point at'
ludzu(5)	'thirst' -li ndi ludzu 'be thirsty'
-luka	'weave'
-luma	'bite'
luzi/maluzi(5/6)	'rope/ropes'

M

mabizinesi(6)	business
madzi(6)	'water'
madzulo	'afternoon/evening'
mafuta(6)	'cooking oil'
magazi(6)	'blood'
mailo/mailosi(5/6)	'mile/miles'
makanika/amakanika(1/2)	'mechanic/mechanics'
makedzana	'the old days'
makhalidwe(6)	'general disposition'
makina(6)	'machine'
makolo(2)	'parents'
malaya(6)	'shirt/shirts'
Malichi	'March'
malembedwe(6)	'way of writing'
malimidwe(6)	'agriculture'
malipiro(6)	'salary'
-maliza	'finish/be last'
malo(6)	'place'
malungo(6)	'fever/malaria'
mame(6)	'dew'
manda (6)	'cemetery'
Mande	'Monday' (also Lolemba)
manenedwe(6)	'way of speaking'
Mangalande	England
-manga	'tie, build.' -mangira 'build for'
manja	'right (i.e. direction)'
mankhwala(6)	'medicine'
mantha(6)	'fear'
manzere	'left (i.e. direction)'

Maphunziro(6)	'Education'
mapila(6)	'millet'
masana	'noon'
masamu(6)	'math'
-masula	'untie'
-mata	'stick/daub' -matula 'unstick'
matenda(6)	'illness'
matimati(6)	'tomatoes'
-matula	'unstick'
maŵa	'tomorrow' -a maŵa 'next'
mayeso(6)	'exam/exams'
mayi/amayi(1/2)	'mother/mothers'
mbala/abala(1/2)	'tnief/thieves'
mbalame(9/10)	'bird/birds'
mbale/abale(1/2)	'brother/brothers'
mbale(9/10)	'plate/plates'
mbali(9/10)	'side/sides'
m'banda kucha	'before light/dawn'
mbatata(9/10)	'potato/potatoes'
mbiri(9/10)	'history, rumour/rumours, report/reports'
-mbiri	'many/much'
mbusa/abusa(1/2)	'shepherd/shepherds'
-mbuyo	'behind'
mbuzi(9/10)	'goat/goats'
mchere(3)	'salt'
mchimwene/achimwene(1/2)	'young man/men' 'brother/brothers'
mdima/midima(3/4)	'darkness'
mdzukulu/adzukulu(1/2)	'grandchild/grandchildren'
-mene	'the one, who, whom, which, that, whose'

-menya	'hit' -menyana'hit each other' -menyedwa 'be hit'
-mera	'grow'
Meyi	'May'
Mfilika/Afilika(1/2)	'An African/Africans'
mfumu/amfumu(9/2)	'chief/chiefs'
m'mero(18)	'throat'
mitundumitundu	'various kinds'
mkaka(3)	'milk'
mkazi/akazi(1/2)	'woman/women; wife/wives' mkazanga 'my wife'
m'kuja	'day after tomorrow'
mkono/mikono(3/4)	'arm/arms'
mkulu/akulu(1/2)	'older brother/brothers'
mlandu/milandu(3/4)	'dispute/disputes'
mlembi/alembi(1/2)	'writer/writers', 'secretary/secretaries'
mlendo/alendo(1/2)	'guest/guests; traveler/travelers'
mlimi/alimi(1/2)	'farmer/farmers'
mlonda/alonda(1/2)	'watchman/watchmen'
mlongo/alongo(1/2)	'sister/sisters; or 'brother/brothers' sibling of the opposite sex of speaker
m'maŵa	'morning'
m'mene	'where/when/how'
mmera/mimera(3/4)	'sprout/sprouts', 'harvest/harvest'
m'mimba(18)	'stomach'
mmisiri/amisiri(1/2)	'skilled worker/workers'
Mmwenye/Amwenye(1/2)	'an Indian/Indians'
Mngelezi/Angelezi(1/2)	'an Englishman/English people'
mnyamata/anyamata(1/2)	'boy/boys'
mnzake/anzake(1/2)	'his(her) companion/companions'

mnzako/anzako(1/2)	'your companion/companions' (familiar)
mnzanga/anzanga(1/2)	'my companion/companions'
mnzanu/anzanu(1/2)	'your companion/companions' (respectful)
mnzathu/anzathu(1/2)	'our companion/companions'
mnzawo/anzawo(1/2)	'their companion/companions'
-mo	'in there/in that place'
-modzi	'one'
mofulumira	'quickly'
mokhulupirika	'honestly'
mokondwa	'happily'
mommuno	'in this same place'
mokwiya	'angrily'
mondokwa(3/4)	'green maize'
monga	'like/as' (also ngati)
moni!	'hello!'
monsemonse	'anywhere'
monyada	'proudly'
mosangalala	'happily'
moto(3/4)	'five'
mowâ(3)	beer
moyo(3/4)	'life'
mpaka	'until'
mpando/mipando(3/4)	'chair/chairs'
mpeni/mipeni(3/4)	'knife/knives'
mphaka/amphaka(1a/2)	'cat/cats'
mphambu(9/10)	'item/items'
mphambu	'about'
mphamvu(9/10)	'strength' (also gwi, ngwa)
mphasa(9/10)	'mat/mats'
mphatso(9/10)	'gift/gifts'

mphepho (9/10)	'wind/winds'
mphika/miphika (3/4)	'cooking pot/pots'
mphuno (9/10)	'nose/noses'
mphunzitsi/aphunzitsi (1/2)	'teacher/teachers'
mpikisano/mipikisano (3/4)	'contest/contests'
mpingo/mipingo (3/4)	'mission/missions'
mpini/mipini (3/4)	'handle/handles'
mpira/mipira (9/10)	'ball/balls'
mpunga (3/4)	'rice'
msampha/misampha (3/4)	'trap/traps'
msanga	'quickly'
mseko/miseko (3/4)	'smile/smiles'
msewu/misewu (3/4)	'road/roads'
msika/misika (3/4)	'market'markets'
msikiti/misikiti (3/4)	'mosque/mosques'
msinkhu/misinkhu (3/4)	'size/sizes'
msipu (3)	'green grass'
msomali/misomali (3/4)	'nail/nails'
msonkano/misonkhano (3/4)	'meeting/meetings'
msonkho/misonkho (3/4)	'size/sizes'
msungwana/asungwana (1/2)	'girl/girls'
mtambo/mitambo (3/4)	'cloud/clouds'
mtanda/mitanda (3/4)	'beam/beams'
mtchona/atchona (1/2)	migrant laborer/laborers
mtedza (3)	'groundnuts (peanuts)'
mtendere (3)	'peace'
mtengo/mitengo (3/4)	'tree/trees'
mtengo/mitengo (3/4)	'price/prices'
mthunzi/mithunzi (3/4)	'shadow/shadows'
mtolo/mitolo (3/4)	'bundle/bundles'

mtsibweni/atsibweni(1/2)	'maternal uncle/uncles'
mtsikana/atsikana(1/2)	'girl/girls'
mtsiro/mitsiro(3/4)	'stone/stones'
mtsuko/mitsuko(3/4)	'water jar/jars, pot/pots'
mtunda/mitunda(3/4)	'mile/miles'
mtundu/mitundu(3/4)	'nation/nations' 'color/colors' 'variety/varieties'
-mu-/-wa-(1/2)	'it/them' (object prefix for Cl. 1/2 nouns)
-mu-(m')	'him/her' (object prefix)
mu-(m')	'in/inside/an interior location' muli 'there is/are' muti 'in where?'
mu-	'you' (plural/ respectful)
mudzi/midzi(3/4)	'village/villages'
mulu/miyulu(3/4)	'pile/piles'
mulungu(3)	'God'
mulungu/milungu(3/4)	'week/weeks'
-muna	'male'
munda/minda(3/4)	'field/fields'
munthu/anthu(3/4)	'person/people'
mutu/mitu(3/4)	'head/heads'
muufupi	'width'
muutali	'length'
muzu/mizu(3/4)	'root/roots'
-mva	'hear, feel, understand' -mvana 'understand each other'
-mvera	'listen to' -mverana 'listen to each other'
mvula (9)	'rain'
mvumbi(9)	'continuous rains'
-mwa	'drink' -mweka 'be drinkable' -mwetsa 'make/cause to drink'
mwala/miyala (3/4)	'stone/stones'

-mwalira	'be dead' (people)
-mwamba	'on top, above'
mwamuna/amuna(1/2)	'man/men;' 'husband/husbands'
mwana/ana(1/2)	'child/children'
mwangozi	'accidentally'
mwanzeru	'wisely'
mwasimenti	'cement-like'
mwauchitsiru	'foolishly'
mwaulemu	'honestly/politely'
mwaulesi	'lazily'
mwayi(3)	'luck' -li ndi mwayi 'be lucky'
-mwe	'even, as well, the same...'
-mweta	'cut'
mwezi/miyezi(3/4)	'month/months'
mwendo/miyendo(3/4)	'leg/legs'
mwini/eni(1/2)	'owner/owners'
mzati/mizati(3/4)	'center pole/poles'
mzere/mizere(3/4)	'line/lines'
mzungu/azungu(1/2)	'expatriate/expatriates' 'European/Europeans'

N

na-	'a respectful prefix attached to a woman's family name: NaBanda 'Mrs. Banda'
na-	'with' (fluent usage form)
-na	'past T/A prefix' (also-da-)
nacho	'with it' (for Cl. 7 nouns)
nafe	'with us'
naini	'nine'
nako	'with it' (for Cl. 12 nouns)
nalo	'with it' (for Cl. 5 nouns)
namwino/anamwino(1a/2)	'nurse/nurses'
nane	'with me'
nanga	'what about..., and ...?'
nanu	'with you' (plural/respectful)
nato	'with them' (for Cl. 13 nouns)
nawe	'with you' (singular/familiar)
nawo	'with them'
nawo	'with it' (for Cl. 3 and 14 nouns)
nawo	'with them' (for Cl. 2 and 6 nouns)
naye	'with it' (for Cl. 1/1a nouns)
naye	'with him/her'
-nayi	'four'
nayo	'with them' (for Cl. 4 nouns)
nayo	'with it' (for Cl. 9 nouns)
nazale(9/10)	'nursery/nurseries'
nazo	'with them' (for Cl. 8 and 10 nouns)
ndalama(10)	'money'
ndani	'who?' (ndi + yani?)
ndekha	'I alone/myself'
ndi	'is/are' -li ndi 'have'
ndi	'I' -ndi- 'me' (object pronoun)

ndi	'and' *ndipo* 'and'
ndi	'with/by' *na*- 'with' (fluent usage form)
ndimu(9/10)	'lemon/lemons'
-ndira	'mix'
Ndithu!	'Really/I agree'
ndiwo(10)	'a relish or sauce accompanying *nsima*'
ndolo(9/10)	'earring/earrings'
-nena	'say' -*nenetsa* 'make/cause to say'
-nenepa	'be fat'
-nga-	'yet' (verb affixes)
-nga-	'may/can' (verbal T/A prefix)
ngakhale	'even, even though, even if, although'
ngakhale...kapena	'whether or not'
-ng'alula	'split'
-ng'amba	'tear' -*ng'ambika* 'be torn'
-ngathe	'can/be able'
-ngati?	'how many?' *kangati* 'how often?'
ngati	'if'
ngati	'like/as'
-ngo-	'just' (verb prefix)
ng'oma(9/10)	'drum/drums'
ng'ona(9/10)	'crocodile/crocodiles'
-ng'ono	'small/little'
ngozi(9/10)	'accident/accidents'
ngwi	'strength' (also *gwa*, *mphamvu*)
-nja	'outside'

njala(9/10)	'hunger, famine/famines' -li ndi njala 'be hungry'
-njata	'bind/bandage'
njere(9/10)	'seed/seeds'
-nji?	'what?'
njinga(9/10)	'bicycle/bicycles'
njira(9/10)	'way/ways, path/paths'
njoka(9/10)	'snake/snakes'
njovu(9/10)	'elephant/elephants'
nkhanga(9/10)	guinea fowl
nkhani(9/10)	'news, story/stories'
nkhokwe(9/10)	'granary/granaries'
nkhono(9/10)	'snail/snails'
nkhuku(9/10)	'chicken/chickens'
nkhululu(9/10)	'cricket/crickets'
nkhuni(9/10)	'firewood, stick/sticks'
nkhumba(9/10)	'pig/pigs'
nkuntho(9/10)	'storm/storms with strong winds'
-no	'this' (affinity demonstrative)
nokha	'you alone/yourself/yourselves' (plural/polite)
nonse	'all of you'
Novembala	'November'
nsakasa(9/10)	'cool season/seasons'
nsalu(9/10)	'cloth/types of cloth'
nsanje(9)	'jealousy'
nsapato(9/10)	'shoe/shoes'
-nse	'each/all/every/totally, the whole'
nsenjere(9/10)	'elephant grass'
-nsi	'down/under/below'
nsichi(9/10)	'corner post/posts'
nsima(9/10)	a stiff porridge made from maize meal or maize flour.

-nso	'too/also'
nsomba(9/10)	'fish/fishes'
nsungwi(9/10)	'bamboo'
ntchito(9/10)	'work/types of work' -gwira ntchito 'work'
nthambi(9/10)	'twig/twigs'
nthaŵi(9/10)	'time/times' nthaŵi yanji 'what time?' nthawi yotani 'how long?' nthaŵi zina 'sometimes' nthaŵi zonse 'always'
nthochi(9/10)	'banana/bananas'
-nunkhira	'be fragrant'
-nyadira	'be proud'
nyakwawa/anyakwawa(1a/2)	'headman/headmen'
nyali(9/10)	'light/lights, lamp/lamps'
nyama(9/10)	'meat, wild animal/animals'
nyangalazi(9/10)	'gap/gaps'
-nyamuka	'depart'
-nyamula	'carry' -nyamulidwa 'be carried'
nyanja(9/10)	'lake/lakes'
nyani/anyani(1a/2)	'baboon/baboons'
nyemba(9/10)	'bean/beans'
Nyengo(9/10)	'weather, season/seasons'
nyenyezi(9/10)	'star/stars'
nyimbo(9/10)	'song/songs'
nyuka	'newcomer'
nyumba(9/10)	'house/houses' nyumba zowerengera 'library'
nyumbu(9/10)	'long grass used for thatching'
nyuzi(9/10)	'news' nyuzipepa 'newspaper'
nzengo(9/10)	'support pole/poles'
nzeru(9/10)	'wisdom'

O

-oda	'order'
Odi!	'Hello!' (a greeting at someone's doorstep.) Odini! (a greeting in response to Odi!)
Ogasiti	'August'
okha	'they alone/themselves'
Okutobala	'October'
ola/maola(5/6)	'hour/hours'
-omolera	'remove'
-ona	'see' -onana 'see each other' -onedwa 'be seen' -oneka 'be visible' -onetsa 'show'
-onda	'be thin'
-onjezera	'add for'
-onongeka	'be damaged'
-opa	'be afraid'
-otcha	'roast'

P

pa	'at/on' pali 'there is/are' pamene 'when/where' pati 'where?'
pafupipafupi	'closely'
-pala	'plane'
-palira	'weed/clear'
-pambana	'surpass'
-pamodzi	'together' (also limodzi)
-pana	'bind'
-panda	'be without' -panda liwonga 'be innocent' (i.e. without a crime)
-panga	'make' -pangana 'agree' -pangira 'make for'

pang'ono	'a little' pang'ono pang'ono 'very little/slowly'
pansi	'floor/down'
pasiti	'past'
-pasula	destroy
-pata	'acquire' -patula 'put aside'
-patsa	'give' -patsana 'give each other'
patsidya	'across the river'
-pembedza	'worship'
-pempha	'beg' -pemphera 'pray' pemphero/mapemphero(5/6) 'prayer/prayers'
-pendeka	'be tilted'
pepala/mapepala(5/6)	'paper/papers'
pepani	'sorry'
-pereka	'serve/offer/give' -pereka moni 'greet' -perekeza 'escort'
-peza	'find' -pezedwa 'be found' -pezeka 'be found' -pezera 'find for'
-pfuntha	'be destructive'
-pha	'kill' -phana 'kill each other' -phedwa 'be killed' -pha khasu 'work vigorously' ('kill the hoe')
phaso/mapaso(5/6)	'rafter/rafters'
phazi/mapazi(5/6)	'foot/feet'
phe	'silence'
phedulo/mapedulo(5/6)	'pedal/pedals'
phewa/mapewa(5/6)	'shoulder/shoulders'

-phika	'cook' -phikidwa 'be cooked' -phikira 'cook for'
-phimba	'cover'
phiri/mapiri(5/6)	'mountain/mountains'
-phitsira	'boil for'
phokoso/mapokoso(5/6)	'noise/noises'
phoso/maposo(5/6)	'allowance/allowances'
-phulika	'burst'
phungu/aphungu(1a/2)	'member of Parliament/members of Parliament'
-phunzira	'study/learn' phunziro/mapunziro(5/6) 'lesson/lessons' wophunzira/ophunzira(1a/2) 'student/students'
-phunzitsa	'teach' mphunzitsi/aphunzitsi(1/2) 'teacher/teachers'
phwando/mapwando(5/6)	'feast/feasts, picnic/picnics'
phwetekere/mapwetekere(5/6)	'tomato/tomatoes'
-pima	'examine'
-pirira	'persevere'
-pita	'go'
-pitirira	'continue'
-po	'there/at a specific place'
podzeretsa	'passing'
pompo	'at the same place'
ponsepouse	'anywhere'
-ponya	'throw'
-posa	'excell'
posachedwa	'soon'
poya	'be terrible'
-psya	'be ready'
pulazi/mapulazi(5/6)	'farm/farms'
puleni/mapuleni(5/6)	'plane/planes' (of a carpenter)
-pumula	'rest'
-pweteka	'hurt' (also -ŵaŵa)

R

-r-	'do to or for someone' (applied verbal suffix)

S

sabata/masabata(5/6)	'week/weeks'
-saka	'herd/hunt'
-sakula	'weed'
-samala	'take care of' - samalira 'be careful'
-sonya	'point/show'
-samba	'wash oneself'
sana	'before/not yet' (verb prefix)
sangweji(9/10)	'sandwich/sandwiches'
-sankha	choose -sankhidwa 'chosen, nominated'
-sanu	'five'
-sanza	'vomit'
-sautsa	'be difficult/trouble'
se	'flatness'
-seka	'laugh' -seketsa 'make laugh'
sekondale	'secondary'
-sema	'carve'
-senza	'carry'
Sepitembala	'September'
-sesa	'sweep'
seveni	'seven'
-seŵera	'play' seŵero/maseŵero(5/6) 'game/games'
shati(9/10)	'western style shirt/shirts'
si-	'be not/not' (negative verbal prefix)
sikisi	'six'
-sina	'treat (as an injury)'

sing'anga/asing'anga(1a/2)	'doctor/doctors'
-sintha	'change'
sipoko/sipokisi(9/10)	'spoke/spokes'
sistala/asisitala(1a/2)	'nurse/nurses'
sitampa/masitampa(5/6)	stamp/stamps'
sitolo(9/10)	'store/stores'
-siya	'leave'
-siyana	'be different' siyanasiyana 'various'
-sochera	'be lost'
-soka	'sew' -sokera 'sew for'
sokosi(9/10)	'socks'
-sonkha moto	'make fire'
-sonkhana	'meet'
-sosa	'clear (fields)'
-sowa	'need'
sowo(9/10)	'saw/saws'
suga(9/10)	'sugar'
sukulu(9/10)	'school/schools'
-suta	'smoke'
-suzumira	'sneak'
-sweka	'break/shatter'
-swera	'spend time'

T

-ta-	'after' (verb prefix)
Ta-	'try and...'
-tafuna	'chew'
-tali	'long/tall/far' talitali 'very long/very tall/very far'
-tamba	'dance a witch dance'

tambala	'unit of Malawian currency. 100 tambala = one kwacha = $ .75'
tambula/matambula(5/6)	'glass/glasses'
-tandala	'travel around'
-tanganidwa	'be busy'
-tani	'do what/say what?' 'what kind of..?'
tate/atate (1a/2)	'father/fathers'
-tatu	'three'
-taya	'lose, drop' -taya mtima 'lose hope/worry'
tayala/matayala(5/6)	'tire/tires'
tchalitchi/matchalitchi(5/6)	'church/churches'
tcheni/matcheni(5/6)	'chain/chains'
-tchera	'set(a trap)'
tchimo/matchimo(5/6)	'sin/sins'
tchire/matchire(5/6)	'bush/bushes'
-tchuka	'be popular'
tebulo/matebulo(5/6)	'table/tables'
telala/atelala(1a/2)	'tailor/tailors'
-tema	'cut'
-tenga	'take/bring' -tengedwa 'be taken/brought' -tengera 'bring/take for'
teni	'ten'
-tentha	'be hot/burn'
-tere/-tero	'do this/that, say this/that'
tesiti(9/10)	'test/tests'
-tha	'can/be able'
thabwa/matabwa(5/6)	'plank/planks'
thai(9/10)	'tie/ties'
-thakhatha	'boil'
thalauzi(5)	'trousers'

-thamanga	'run' -thamangira 'rush'
-thandiza	'help' -thandizana 'help each other' -thandizidwa 'be helped'
-thaŵa	'escape/run away' -thaŵitsa 'chase away'
-thira	'pour/layer'
-thokoza	'thank'
thope/matope(5/6)	'mud'
thu	'two'
thumba/matumba(5/6)	'pocket/pockets, bag/bags'
thunthu(5)	'the whole'
thupi/matupi(5/6)	'body/bodies'
thwelufu	'twelve'
-thyola	'break' -thyoka 'be broken'
-ti	'say'
ti-	'we'
-ti	'which?'
-ti-	'us' (object prefix)
tii(1a)	'tea'
tikiti(9/10)	'ticket/tickets'
tokha	'we alone/ourselves'
-tola	'gather/pick up'
-topa	'be tired' -topetsa 'make tired'
tsache/masache(5/6)	'broom/brooms'
-tsala	'stay/remain'
tsamba/masamba(5/6)	'leaf/leaves'
-tsatira	'result'
-tsegula	'open' -tsegulidwa 'be opened' -tsegulira 'open for'

-tseka	'shut/close'
-tsekemera	'be sweet'
tsekera/matsekera(5/6)	'grass/grasses'
tsiku/masiku(5/6)	'day/days'
-tsina	'pinch'
tsindwi/matsindwi(5/6)	'roof/roofs'
-tsira	'smear' (or -zira)
-tsitsa	'lower'
tsitsi(5)	'hair'
-tsogola	'go ahead' -tsogolo 'in front'
tsokomola	'cough'
tsono	'so'
tsopano	'now' -tsopano 'new'
-tsuka	'wash (something)' -tsukira 'wash out'
-tula	'take/lay down'
-tuluka	'rise'
-tulutsa	'send out'
-tumiza	'send' -tumizira 'send for/to'
-tupa	'be swollen'

U

u-	'you' (singular/familiar)
-u-/-i-	'it/them' (object prefixes for Cl. 3/4)
-u-/-wa-	'it/them' (object prefix for Cl. 14/6)
ubwenzi(14)	'friendship'
udzudzu (14)	'mosquito'
udzunguya(14)	'loneliness'
ufa(14)	'flour'

ufulu (14)	'freedom'
ujeni	'whatchamacallit, whatsisname'
-*uka*	'rise'
ukhukhi(14)	'cooking'
ukonde/maukonde(14/6)	'net/nets'
uko/uku	'the, that/this' (for Cl. 15 nouns)
uko/uku	'the, that (there)/this (here)' (for Class 17 nouns)
ukulu(14)	'role'
ukwati(14)	'marriage'
-ul-	reversive verbal suffix
ulalo/maulalo(14/6)	'bridge/bridges'
Ulaya	'Europe'
ulele(14)	'freedom' -a ulele 'free'
ulembi(14)	'secretarial work/writings'
ulemu(14)	'honor/respect'
ulendo/maulendo(14/6)	'journey/journeys'
ulimi(14)	'agriculture/cultivation'
ululu(14)	'poison'
-*uma*	'ripe/dry'
-*umba*	'mold'
umfiti(14)	'witchcraft'
umo/umu	'the, that (in there)/this (in here)' (for Class 18 nouns)
umodzi(14)	'unity'
unyakwawa(14)	'headmanship' nyakwawa (1a) 'headman'
uphunzitsi(14)	'teaching'
usiku	'night/evening'
utsi(14)	'smoke'
uwu/uwo	'the, that/this' (for Class 3 and 14 nouns)
uyo/uyu	'the, that/this' (for Class 1 and 1a nouns)
-*uza*	'tell' -uzidwa 'be told'

V

-vala	'wear/put on/dress' -vula 'take off/undress' -chovala/zovala(7/8) 'clothes'
-vina	'dance'
-vula	'take off/undress'
-vulala	'be hurt/hurt oneself'
-vundikira	'cover' -vundukula 'uncover'
-vundula	'stir'
-vuta	'be difficult/trouble' -vutana 'quarrel' -vutika 'be troubled'

W

-wa- or -ŵa-	'them' (object prefix for Classes 2,6)
-waka	'build with bricks'
wakuba/akuba(1a/2)	'thief/thieves'
wakufa/akufa(1a/2)	'dead person/people'
-wala	'shine'
wani	'one'
wawa	'father, sir' (greeting)
wayilesi(9/10)	'wireless (radio)'
wekha	'you alone/yourself' (singular, familiar)
-weretsa	'make wet'
-weruka	'stop working'
-weruza	'advise/settle a dispute'
wilo/mawilo(5/6)	'wheel/wheels'
-wira	'boil' -wiritsa 'make boil'
wodwala/odwala(1a/2)	'sick person/people'
wogulitsa/ogulitsa(1a/2)	'seller/sellers'

wokonza/okonza(1a/2)	'repairman/repairmen'
wophunzira/ophunzira(1a/2)	'student/students'
woyendetsa/oyendetsa(1a/2)	'driver/drivers'

Ŵ

-ŵaŵa	'hurt'
ŵerenga	'read' -ŵerengedwa 'be read' -nyumba zoŵerengera 'library'
-ŵeta	'graze'
-ŵiri	'two'

Y

yadi/mayadi(5/6)	'yard/yards'
-yala	'spread' -yalula 'roll up'
-yamba	'begin/be first' -yambidwa 'be begun'
-yang'ana	'look/glance at' -yang'anira 'look after/care for'
-yankha	'answer' yankho/mayankho(5/6) 'answer/answers'
yani?	'whom'
yekha	'he/she alone, himself/herself'
-yembekeza	'wait'
-yenda	'go, move, walk' -yendera 'visit/go for'
-yendetsa	'drive/ride'
-yenera(+ infinitive)	'should/ought to'
-yeni	'should come'
-yera	'be white'
-yerekedwa	'show off/be careless'
-yerekeza	'picture/suppose'
-yesa	'try' mayeso(6) 'exam'
yunivesite/mayunivesite	'university/universities (5/6)

Z

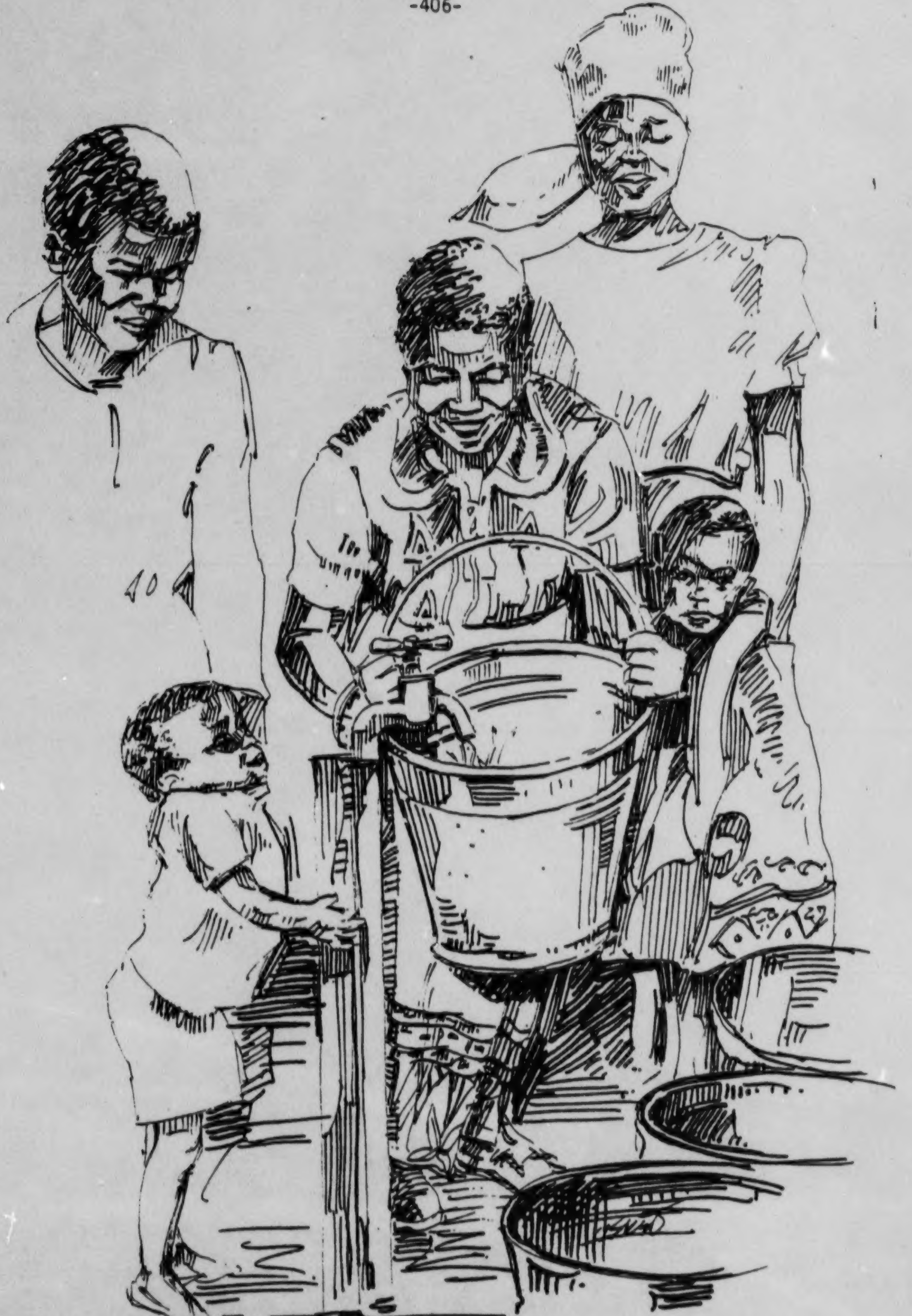
zana/mazana(5/6)	'hundred/hundreds'
zenera/mazenera(5/6)	'window/windows'
zi	'nothing'
-zi-	'must' (verb prefix)
-zika	'thatch/erect'
zikomo	'thank you, excuse me, hello'
-zimira	'extinguish/snuff out'
- *zira*	'smear' (also-tsira)
-zizira	'be cold'
-zolowera	'be accustomed to'
-zonda	'inspect'
zoona?	'Really?/Truly?' zoonadi 'Really?'
-zula	'uproot'
-zungulira	'go around' -zunguliridwa 'be surrounded'

SUPPLEMENTARY MATERIALS

I. Dziko la Malaŵi

II. Nkhani Zisanu

III. Ntchito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I. DZIKO LA MALAŴI

- A. ANTHU A M'MALAWI *
  - 'PEOPLE OF MALAŴI'
- B. MATAWUNI A M'MALAŴI *
  - 'TOWNS OF MALAWI'
- C. LILONGWE : LIKULU LA DZIKO LA MALAŴI
  - 'LILONGWE : CAPITAL OF MALAŴI'
- D. MOYO PA PULAZI
  - 'LIFE ON AN ESTATE'
- E. NYAMA ZA M'NKHALANGO *
  - 'WILDLIFE'
  - 1. CHIFUKWA CHIMENE NKHANGA ILI NDI TSITSI PAMUTU PAKE
    - 'WHY THE GUINEA FOWL HAS HAIR ON ITS HEAD'
  - 2. MNYAMATA NDI NG'ONO
    - 'THE BOY AND THE CROCODILE'

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* These texts are adapted from A Geography of Malaŵi, Young, Anthony and Young, Doreen M., London, Dent, 1965

A. ANTHU A M'MALAŴI

Magulu wa anthu ambiri anabwera kuno ku Malaŵi panthaŵi zosiyanasiyana. Magulu onsewo anathandiza kupanga gulu la anthu onse amene akhala muno nthaŵi zina. Masiku akale magulu amenewa anali olekanalekana, koma masiku ano onse akupanga mfuko limodzi la a Malaŵi.

Magulu oyambirira mwa anthu amene amakhala kuno ku Malaŵi anali Anyanja a Chigawo cha Kummwera, Acheŵa a Mchigawo cha Pakati ndi Atumbuka a kumpoto. Anthu onsewa anadzakhala a m'dziko muno chisanafike chaka cha 1800. Anyanja ndi Acheŵa pamodzi anapanga gulu limodzi lotchedwa Amalaŵi ndipo kuti dziko lino tidziti Malaŵi nchifukwa cha amenewa. Anyanja, Acheŵa ndi Atumbuka pamodzi akwana theka la anthu onse a m'dziko muno. Amang'anja amene ndi kagulu ka Anyanja amakhala kunsi kwa Mtsinje wa Shire.

Angoni anayenda cholowera kumpoto kuchokera ku South Africa. Anawoloka Zambezi m'chaka cha 1835, ndi kufika ku Malaŵi m'chaka cha 1854. Anakhazika m'magulu atatu, kufupi ndi Mzimba, Dowa ndi Dedza. Ayawo anachokera kumadera a kum'maŵa kwa Nyanja ya Malaŵi, ndipo analoŵa m'Malaŵi chitapita chaka cha 1850. Iwo anakhazikika makamaka pakati pa Mangochi ndi Zomba. Alomwe nawo anafika kuno kuchokera ku Mozambique, makamaka kuyambira chaka cha 1900. Iwo amakhala kumaboma a Mulanje, Thyolo, ndi Chiradzulu.

Kuchigawo cha kumpoto kuli magulu oŵerengeka a anthu ndipo ndiwocheperapo. Kuli gulu la Ankhonde amene amakhala ku Karonga m'mphepete mwa njanja ku m'mwerea kwa Nkhata Bay; Ahewe, amene amakhala kumalo a mapiri a thyathyathya a Nyika; ndipo a Sukwa a kumapiri a Misuku.

THE PEOPLE OF MALAŴI

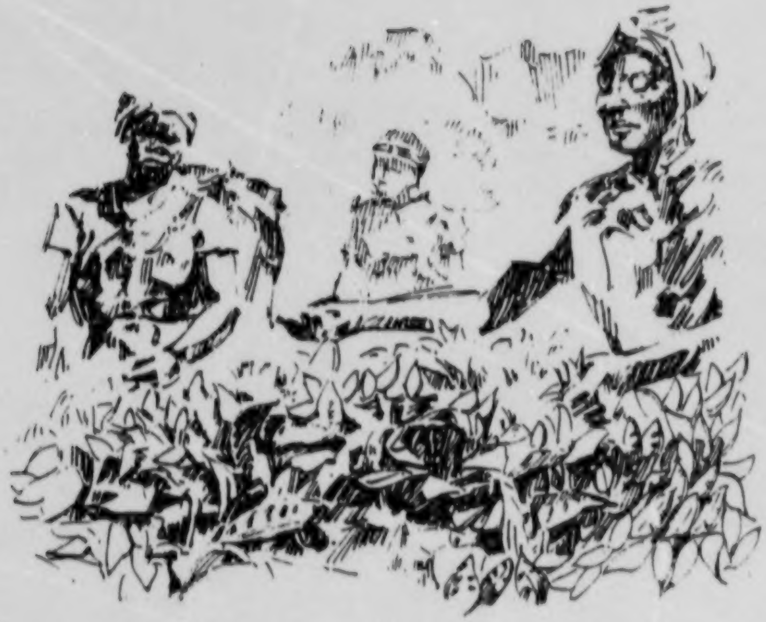
Many groups of people have come to live in Malaŵi at different times. All of them have helped to form the present-day population. In the past these groups were separate, but nowadays they are all citizens of Malaŵi.

The earliest groups of people living in Malaŵi were the Nyanja in the south, the Cheŵa in the central parts of the country, and the Tumbuka in the north. These people settled in the country, before 1800. The Nyanja and the Cheŵa together formed a unit called the Malaŵi people, and the modern country has been named after this. The Nyanja, Cheŵa and Tumbuka together form half the population of the country. The Mang'anja, who are a division of the Nyanja, live in the Lower Shire Valley.

The Ngoni travelled northward from South Africa. They crossed the River Zambezi in 1835, and came to Malaŵi in 1845. They settled in three groups, near Mzimba, Dowa and Dedza. The Yao came from the area east of Lake Malaŵi and moved into Malaŵi after 1850. They settled mainly between Fort Johnston and Zomba. The Lomwe have also migrated from Mozambique, mainly since 1900. They live in Mulanje, Thyolo and Chiradzulu Districts.

In northern Malaŵi there are several smaller groups of people. These include the Nkhonde, living on the Karonga lake shore plain; the Tonga, on the lake shore south of Nkata Bay; the Hewe, in the hill areas around the Nyika Plateau; and the Sukwa in the Misuku Hills.

Amwenye ndi Angelezi anafika ku Malawi makamaka kuyambira chaka cha 1920. Amwenye amagwira ntchito ya malonda. Angelezi ambiri amagwira ntchito za boma, ndipo amakhala kuno pokhapokha pamene akugwirabe ntchito ya boma. Kagulu kochepa ndi ka alimi, amene amakhala kumaboma a Mulanje ndi Thyolo kulima tiyi.



KU MULANJE

The Indians and the British have come to Malawi mainly since 1920. The Indians are employed in trade. Most of the British are civil servants, and live in Malawi only while they are employed by the government. A small number are farmers, living in Mulanje and Thyolo Districts and growing tea.

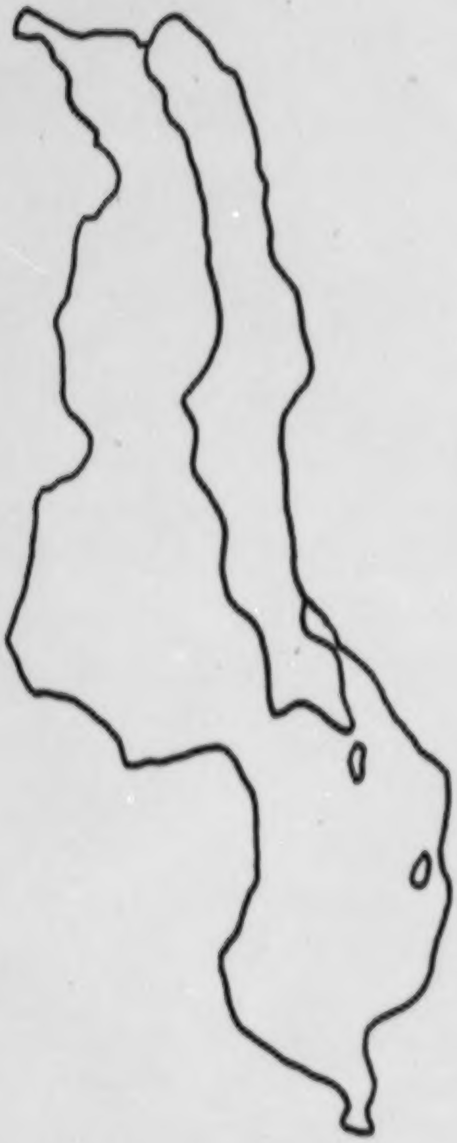
EXERCISES

A. Answer the following questions:

1. Gulu loyambirira mwa anthu amene amakhala kumpoto ku Malaŵi anali ndani?
2. Anadzakhala m'dziko liti?
3. Ndani anapanga gulu limodzi lotchedwa Amalaŵi?
4. Amang'anja amakhala kuti?
5. Angoni anawoloka mtsinje iti?
6. Kodi Ayawo anachokera kumadera a kumpoto kwa Nyanja ya Malaŵi?
7. Alomwe amakhala kumaboma ati?
8. Kodi Asukwa amakhala kumalo a mapiri a Nyika?
9. Ndani anachedwa kufika ku Malaŵi?
10. Alimi a Mulanje ndi Thyolo amalima chiyani?

B. Fill in the blanks with the appropriate vocabulary item in parentheses: (mpoto, chigawo, Anyanja, Chitumbuka, theka, Pakati).

1. Atumbuka amalankhula ______________.
2. Acheŵa amakhala a m'chigawo cha ______________.
3. ______________, Acheŵa ndi Atumbuka pamodzi akwana ______________ la anthu onse a m'dziko muno.
4. Angoni anachokera ku ______________ ku South Africa.
5. Ku ______________ cha Pakati kuli magula oŵerengeka a anthu.



Ŵerenganinso nkhani ya Anthu A M'Malaŵi ndikulemba maina a magulu a anthuwo pa mapu pamene amakhala tsopano.

B. MATAWUNI A M'MALAWI

Chifukwa choyamba chimene matawuni amakulira ndi chifukwa chakuti anthu amafikako kudzachita ntchito ya malonda. Misewu ikuluikulu imafika kumatawuni kuthandiza ntchito ya malonda pofupikitsa katengedwe ka zinthu zopita ndi zochoka m'matawunimo. Chifukwa chachiŵiri ndi cha ntchito ya mafakitale. Mafakitale amamangidwa m'matawuni chifuwa amasoŵa anthu a ntchito, mphamvu yoyendetsera makina ndi matengedwe a katundu wawo. Chifukwa chachitatu ndi cha ntchito ya boma. Maofesi a boma amamangidwa m'matawuni, choncho ogwira ntchito za boma mumaofesimo amapita ndi kukakhala komweko.

Lilongwe, likulu la dziko la Malaŵi, ndi tawuni yaikulu ya Chigawo cha Pakati cha Malaŵi. Kuli maofesi a maunduna onse kumeneko ndipo ntchito za malonda ndi mafakitale zili mkati kumeneko. Njanji tsopano imafika ku Lilongwe kuchokera ku Salima.

Blantyre ndi Limbe ndi matawuni aakulu kwambiri m'Malaŵi. Anakula chifukwa cha ntchito ya malonda ndi mafakitale. Katundu ogulidwa kuchokera kunja kwa dziko lino ndiponso ochoka muno kupita kunja amadzera m'matawuni amenewa. Analumikizidwa ndi njanji yopita ku Beira Ndiponso msewuwo chochokera ku Zimbabwe kufika ku Blantyre. Mafakitale ambiri a m'Malaŵi ali m'matawuni amenewa.

Ku Zomba kumapezeka maofesi a boma ndipo kuli nyumba ya malamulo. Kulinso Tchansala Koleji ya Yunivesite ya Malaŵi. Ku Mzuzu ndi ku Karonja kuli maofesi a boma.

THE TOWNS OF MALAŴI

The first reason why towns grow is because people come to them as centers for trade. The main roads serve the towns, and help trade by making it easier to transport goods to and from them. The second reason is for industry. Factories are built in towns because they need labor, power, and transport. The third reason is for administration. Government offices are built in towns, so the civil servants who work in them go to live there.

Lilongwe, the capital, is the largest town in Central Malaŵi. All of the ministry offices are there and it's a center of trade and industry. The train now arrives in Lilongwe from Salima.

Blantyre and Limbe are the two largest towns in Malaŵi. They have grown because of trade and industry. Most of the imports and exports of the country pass through them. They are connected by railway to Beira, and by road from Zimbabwe to Blantyre. Many of the industries of Malaŵi are in these two towns.

In Zomba are found government offices and the Parliament. There's also Chancellor College of the University of Malaŵi. In Mzuzu and Karonga there are government offices.

EXERCISES

A. Answer the following question:

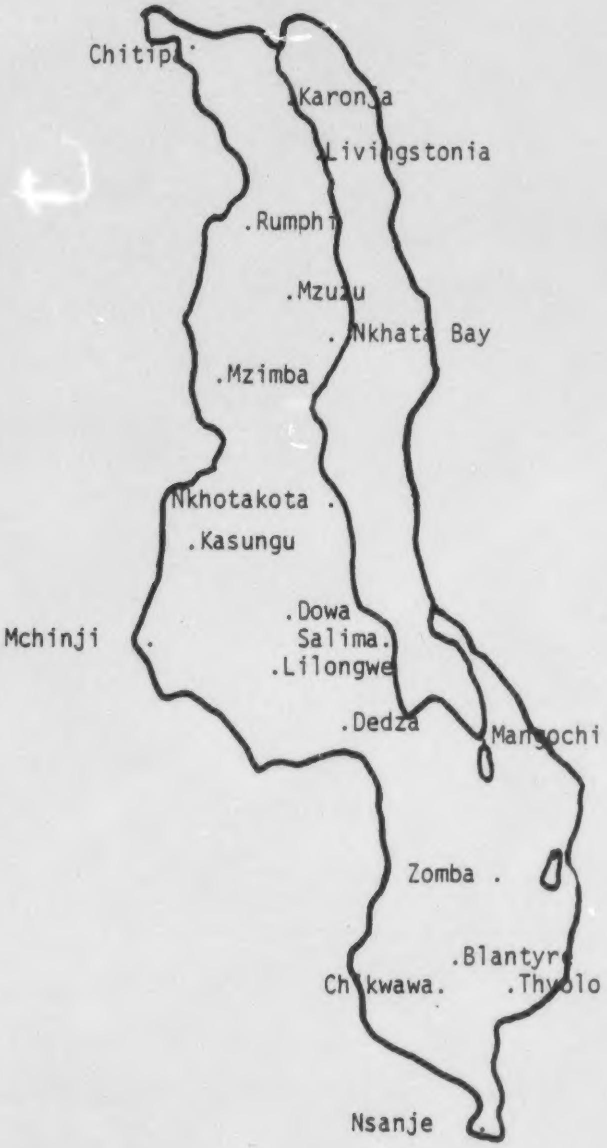
1. Chifukwa chiyani mafakitale amamangidwa m'matawuni?
2. Likulu la dziko la Malaŵi ndi tawuni iti?
3. Lilongwe ndi tawuni yaikulu kuposa onse ku Malaŵi?
4. Kodi njanji imafika ku Lilongwe kuchokera ku Mzuzu?
5. Nyumba ya Malamulo imapezeka kuti?

B. Fill in the blanks with the appropriate vocabulary item in parentheses: (matengedwe, boma, mafakitare, Limbe, likulu, malonda).

1. Ku Blantyre kuli ntchito ya ______________ ndi ______________.
2. Blantyre ndi ______________ ndi matawuni aakulu kwambiri m'Malaŵi.
3. Ku Zomba kumapezeka maofesi a ______________.
4. Lilongwe ndi ______________ la dziko la Malaŵi.
5. Dziko lili lonse limasoŵa misewu chifukwa cha ______________.

C. Answer the following questions:

1. Lukulu la dziko la Ameleka ndi ______________.
2. Tawuni yaikulu kuposa onse ku Ameleka ndi ______________.
3. Muli mayunivesite ambiri ndi m'tawuni iti?
4. Tawuni yaikulu ya chigawo cha pakati cha Ameleka ndi iti?
5. Tawuni yaikulu ya chigawo cha kumwera cha Ameleka ndi iti?
6. Tawuni ya mphepo ndi iti?


Chitipa
Karonga
Livingstonia
Rumphi
Mzuzu
Nkhata Bay
Mzimba
Nkhotakota
Kasungu
Dowa
Salima
Mchinji
Lilongwe
Dedza
Mangochi
Zomba
Blantyre
Chikwawa
Thyolo
Nsanje

Funsani aphunzitsi anu mafunso a matawuni ena pa mapu:

Chilimidwa ndi chiyani ku Dedza?

Chimapangidwa ndi chiyani ku Mchinji?

Amakhala ku Rumphi ndi anthu a mtundu wanji?

etc.

C. LILONGWE : LIKULU LA DZIKO LA MALAŴI

Kusamutsa kwa Likulu la Boma la Malaŵi pa 1 Januwale, 1975, kuchokera ku Zomba m'Chigawo Chakumwera kupita ku Lilongwe m'Chigawo Chapakati, kwawonetsa poyera chitukuko cha dzilo lino, chimene chachitika chifukwa cha maganizo a mphamvu ndi anzeru a mtsogoleri wake, Wolomekezeka Prezidenti Wamuyaya, Ngwazi Dr. H. Kamuzu Banda.

Ntchito yomanga Likulu latsopanolo idayambika m'chaka cha 1969 momwemu. Kuyambira panthaŵiyo, anthu a bizinesi ndi anthu ena wamba agwiritsa ntchito ndalama zopyola pachiŵerengero cha K50-million, zimene zathandiza kutukula madera a nthaka yachonde ku Zigawo izi: Zapakati ndi Kumpoto.

Kutukula kwa Mzinda wa Lilongwe, idaali imodzi mwa ntchito zofunika kwambiri m'maganizo ake a Prezidenti Wanuyaya, pofuna kutukula miyoyo ya anthu ake, pamene iyeyo adaali m'ndende ya ku Gwelo panthaŵi yomenyera ufulu wa dziko lino.

Pamene Likulu la dziko lino lidaali ku Zomba, ntchito za chitukuko zimene zindachitika m'Chigawo Chakumwera kokha. Chifukwa cha ichi, anthu adaali kusamuka kuchokera kumadera a Kumpoto ndi a Pakati padziko lino, kumka ku Chigawo Chakumwera, kotero kuti chiŵerengero cha anthu a m'Chigawochi chidaakwera kwambiri; chiŵerengero cha anthu a Kumpoto chinkaloŵa kaŵiri ndi theka poyerekeza ndi cha a m'Chigawo Chakumwera.

Kunkasoŵanso maofesi atsopano a Boma. Maofesi amene adaalipo panthaŵiyo ku Zomba adaali aang'ono kwambiri, kotero kuti kudaali koyenera kusamutsa maofesi a madipatimenti ena a Boma kupita ku Blantyre, umene uli ulendo wautali wokwana mitunda makumi anayi. Kusamukako kudaagawa mphamvu ya kayendetsedwe ka ntchito za Boma, ndipo kuyendayenda kwa pakati pamalo aŵiriwa kudaali kotopetsa ndi koloŵa m'thumba.

LILONGWE : CAPITAL OF MALAŴI

The move of the Capital of Malaŵi on January 1, 1975, from Zomba in the south to Lilongwe in the Central Region highlights the achievements of a nation stimulated to planned, practical progress by its inspired leader, His Excellency the Life President, Ngwazi Dr. H. Kamuzu Banda.

Construction work on the new Capital began only in 1969. Since then, investment by the public and private sector has topped K50-million, bringing a new era of development to the fertile Central and Northern Regions.

The development of Lilongwe was one of the most important aspects of the Life President's program for improving the standard of living of his people, conceived while he was in Gwelo Prison during the struggle for freedom.

With the Capital in Zomba, development that had taken place during the colonial days had been concentrated in the south. This in turn had meant a migration of people away from the north and center of the country, resulting in population densities two-and-a-half times higher in the south than in the north.

There was also a need for new Government office accommodation. Existing offices in Zomba had become too small, and several departments had been forced to move to Blantyre, 40 miles away, splitting the administration and causing communications difficulties.

Likulu latsopanoli lathetsa mavuto aŵiriwa ndi kuwapatsa anthu ambiri mwawi wopeza ntchito kumalowo, ndipo ntchito za ulimi ndi za malonda zapita mtsogolo kosaneneka.

Likulu latsopanoli, ndi lomwe lathandizira pachitukuko cha dziko lina la Malaŵi, ndi chitsimikizo chenicheni choonetsa zipatso za ufulu wa Boma loyima palokha.

The new Capital is solving both these problems, while at the same time creating new employment opportunities, and both agriculture and commerce have gone ahead greatly.

The new Capital and its contribution to the development of Malaŵi is indeed a concrete example of the fruits of Independence.

D. MOYO PA PULAZI

Nditamaliza maphunziro anga a kasamalidwe ka ziŵeto ndi za u'limi kwa Chitedze, ndinakaloŵa ntchito papulazi ku Mchenga. Nthaŵi imeneyo nkuti ndisanakwatire.

Anandipatsa nyumba ya denga (tsindwi) labwino lamalata, losadontha; mazenera abwino achitsulo kutchinjiriza mbala. Pansi anandiikira simenti koti sitimazira ndi dothi kaya ndowe. Inali yokulungiza ndi njereza: inali nyumba yamakono. Nyumba yophikira inali padera, ndipo anaikamo chitofu osati mafuŵa, koti nkhuni zimayaka bwino ndithu; chophika chilichonse chinali kupsa mwamsanga.

Ndinali kusunga ziŵeto zosiyanasiyana monga izi: ng'ombe, zalinunda ndi zopanda linunda, nkhosa (abira, mberere), mbuzi, nkhumba, abulu, mahatchi ndi agalu ondithandiza kuthamangitsa zilombo zikabwera kuti zithyole makola pofuna kuti zidye ziŵetozo. Zilombo zimene zimakonda kuvuta kaŵirikaŵiri ndi afisi, akambuku (anyalubwe). Nthaŵi zina mikango imavutitsanso ili kubangula.

Zoŵeta zina za mtundu wa mbalame zimene ndimasamala ndi nkhuku, nkhuku ndembo, abakha ndi nkhunda. Mtundu wa nkhuku zimene ndimakonda kusunga ndi mtundu wa meteke chifukwa sizimafa ndi chideru (chitopa) kaŵirikaŵiri. Nkhuku za mazira ndi atambala a zitsukwa zazitali, lipombo lalikulu ndi zilimba zakuthwa zazitali ndinali nazonso. Abakha ndiye sindimaŵakonda kwenikweni chifukwa cha uve wowononga pakhomo ndi chitosi chamadzimadzi.

LIFE ON AN ESTATE

By J.J. Chiwala Banda

At the end of my study in animal husbandry and agriculture at Chitedze, I was employed at an estate at Mchenga. That was before I married.

I was accommodated in a good iron-roofed house, which never leaked; its good metal windows had burglar's bars. The floor was cemented so that we never smeared it with soil or cattle dung. It was whitewashed; it was a modern house. The kitchen was apart from the main building and in it was a stove, not fireplace stones, so that the firewood burned very well; everything we cooked was ready within a short time.

I was keeping different kinds of livestock such as cattle (humped and unhumped), sheep, goats, pigs, donkeys, horses and dogs to help me chase wild animals if they came and broke the corral in an attempt to eat the domestic animals. The wild animals which gave us trouble frequently were hyenas and leopards. Sometimes lions, which roared, also gave us trouble.

Some domestic animals of the bird class which I was caring for were hens, turkeys, ducks and doves. The type of hens which I liked to keep was that with no feathers on the neck because they resisted Newcastle disease very often. Hens for laying eggs and cocks with

Ng'ombe zimene ndimasunga zinali zonenepa bwino ndipo zinali mitundu iŵiri: za mkaka ndi za nyama. Timatole tikabadwa, ndimatiotcha ndi chitsulo cha moto pamene pamati padzamere nyanga. Chonco sizimamera nyanga. Cholinga chinali chakuti podzagulitsa zidzalemere malibisi ambiri pasikelo. Izi ndimachita ndi timatole tamphongo ndi tatikazi tomwe. Koma timatole tatimuna ndimatithena kuti tikadzakula, tidzalemere malibisi ambiri pasikelo ndi kutinso zidzakhale ndi mphamvu (nkhongono) zambiri zokokera ngolo. Zoterezi timati mitheno, zopanda nyanga timati chipundi (njuma) ndipo ng'ombe zazikazi zosabereka timati nzidzi.

Ndinali ndi antchito makumi asanu ndi anayi ondithandiza. Okama mkaka, odyetsa ziŵeto za mtundu wa mbalame, nkhumba, otolera mazira, olima kuminda kubzala ndi kukolola.

Kumene kumagona antchitoŵa ndi mbali ya fama yomweyo kumene kunamangidwa nyumba zawo. Nyumbazi zinali za ndendera zomangidwa ndi zipangizo izi: nsichi, nsumgwi, luzi, khonje nsanamila, mzati, phaso, chitseko cha tsekera ndi masindwi ake anali ofoleredwa ndi udzu. Zinalinso zomata ndi zozungulizidwa ndi mipanda. Osalephera nyumba ili yonse inali ndi kanyumba ka chimbudzi potero. Chiwawa kaya kumenyana sizimachitika kaŵirikaŵiri chifukwa ndinasankha munthu wamkulu ndi wofatsa kuti aziwayang'anira antchitowo.

Dzinja likabwera, ulimi umagundikanso. Timalima chimanga, khobwe, nyemba, mtedza (nsaŵa), nzama, nsenjere, udzu ndi mbatata za kacheŵere. Chimanga kwenikweni chinali cha ng'ombe ndi ziŵeto zina. Ndimapanga chakudya cha nthaŵi ya ng'amba ndi chimangacho chisanakhwime, chitangoyamba ngalale (ngalangala) ndevu ndipo ana ali anthete. Ndimakumba nkhuti ndikudula chimangacho ndi kuchikwirira (fotsera) m'nkhuti muja. Nthaŵi ya

long tail feathers, a big crest and sharp long, long nails on their feet were also kept. I never liked ducks mostly because of their habits of spoiling around the house with their watery droppings.

The cattle which I kept were fat and were of different types; for milk and for beef. When calves were born I was branding them with a hot metal on the spot where the horn would have grown. For this reason they never grew horns. The reason for doing this was that when selling they should be heavy. I was doing this both to the male and female calves. But the male calves were castrated so that when they grew they should be very heavy and that they should be strong enough to pull the wagon. Such castrated male calves were called oxen, those without horns were called hornless and the female cattle which wouldn't give birth to young ones were called unproductive.

I had ninety employees under me. Some were milking the cows, some were feeding the birds, pigs, picking up eggs, digging the garden, planting and harvesting.

The place where these employees (laborers) were accommodated was on the other side of the farm where their houses were built. These houses were round and were built using poles, bamboo, bark fibers, sisal, verandah poles, central poles, beams, doors made of big grass stalks, and grass thatched roofs. They were also mud packed and surrounded by grass fence. Without fail, every house had a pit latrine nearby. Riots and fights were rare because I chose an elderly man who was meek to look after the laborers.

During rainy season, there was much cultivation too. We were growing maize, cowpeas, beans, groundnuts, ground peas, elephant grass, ordinary grass and Irish potatoes. The maize was mainly for feeding the cattle and other domestic animals. I was making dry season food using the maize before

ng'amba ndimafukula ndi kudyetsa ng'ombe. Dzina lake la chakudyachi ndi sayileji.

Chimanga china ndimachisiya kuti chidzakhwime nkudya monodokwa mpaka kukolola. Ndimakonza nkhomwe ndi masindwi ake omwe ndithiramo chimanga, khobwe, nsaŵa, nzama ndi nyemba. Udzu uja ndimaudula ndikusunga pamalo abwino kutinso nthaŵi ya ng'amba ng'ombe ndi ziŵeto zina zidzadye. Dzina lake timati he.

Nthaŵi ya dzinja timawona tizilombo tosiyanasiyana. Todyedwa ndi tosadyedwa. Todyedwa ndi monga: inswa, mafulufute (nyamu) ndi nkhanu. Tosadyedwa ndi monga: mijojwe, nyerere, bongololo, nkhono, kamba (fulu), chule ndi linthumbwi.

Mtedza wa mtundu wa chilimbana ndi kalisere sumalola kwenikweni pafama imeneyi. Umachuluka mandolo, makamaka nthaka yake sinali yabwino chifukwanso cha mchenga wochuluka. Mvula ya mvumbi ndi matalala ndi imene imakonda kugwa dera limenelo. Ndipo mitsinje yambiri imakhuta koti kuwoloka kunali kovuta kotero kuti anthu ena akati achite khama amatengedwa ndi madzi kapena kudyedwa ndi ng'ona.

Panali wantchito wina amene anali wamatsenga. Pamwezi uli wonse pamapezeka kuti ndimamulipiria kaŵiri kapena katatu. Anali ndi makhwaladi a chidima kotero kuti ndinavutika kamamulipira ndalama zanga za pamwezi chifukwa zimapereŵera, koma osamudziŵa konse. Maloto anga osandiwuzapo za munthu ameneyu ndipo ndinali kuzaza ndi kukalipa mumtima. Munthu wachiwembu otereyi anandidandaulitsa mpaka zaka zinayi.

Nditakwatira mkazi dzina lake Madalitso m'mudzi mwa Chitseko, anali mkazi wachangu. (Ndikachoka kumunda kudzabindikira muofesi mwanga osalephera kupeza wavundikira nsima, ndati: "mwamuna usamamuwone pankhope, nkhope

it was ripe, just as it started flowering, with corn silk and cobs still tender. I was digging a big hole and cutting the maize in pieces and burying it in the big hole. During the dry season I was taking it out of the pit and feeding the cattle. The name of the feed was silage.

Some of the maize was left to get ripe and we ate it as green maize and some we harvested. I was making granaries and their roofs, and into the granaries we put the maize, cowpeas, groundnuts, ground peas, and beans. The ordinary grass was cut in pieces and put in a good place so that in the dry season the livestock should eat. The name of such a feed was hay.

During the wet season we were seeing different kinds of creatures, edible and not edible. Some edible ones were: white ants, termites and crabs. Inedible ones were big black ants, ordinary ants, centipedes, snails, tortoises, frogs and "linthumbwi" (a kind of ant).

Groundnuts of the "Chalimbana" variety (big groundnuts) and "kalisere" (small type groundnuts) didn't grow well at this estate. They were mostly tender groundnuts. The soil was not good because it had much sand. Hailstorm and non-stop rain was the most common type of rain in this area. And many rivers were flooding so that crossing them was difficult and if any persons persisted in crossing they were drowned (or taken) by the floods or eaten by crocodiles.

There was one worker who was a magician. Every month it was found that I was paying him for two or three months. He had the medicine which made me not know that I had paid him and would even pay him my own money from my own salary because there was a shortage, without knowing he was the one doing such things. I could not dream about this man and I was annoyed and angry in my heart. This tricky man made me complain for four years.

sisintha koma kumimba"). Mlongo wake wa Madalitso dzina lake Sinjani, ndimamlemba ntchito yoyendetsa thalakitala. Nthaŵi yina ndinamudandaulira za matsenga amene anali pantchitopo, ndipo iye anati tidzapita kwa sing'anga wina dzina lake Puludzu, amene angandithandize, Sinjani nayenso amafuna mankhwala amangolomera (katuku) kuti azipambana pomenyana ndi anzake.

Tinanyamuka tsiku lachinayi ulendo wa mitunda makumi atatu panjinga. Tinapeza mtsinje dzina lake Bua, ndipo mulamu uja powoloka anaterereka ataponda mwala wondere nkugwa koma njinga idayandama ine nkuitenga. Sinjani anali odziŵa dera (kusambira), anakhupukanso mosavutika. Koma poti inali nthaŵi ya mmaŵa kuli chisanu, anali okongwa (ozizidwa). Tinakwera njinga zathu ndikuyambaso ulendo. Nkhanga zili cheeeee kulira, kudali kummaŵa kwambiri dzuŵa lisanatuluke, m'phiri mukumveka malubza a munthu akudula mtengo. Titabzola pachigayo cha aMtengo, tinafunsa mayi wina amene amatonthoza mwana ngati kwa aPuludzu tayandiikira, iye anati: mwafika tsopano. Titapitirira pang'ono chilere cha nsaŵa tinapeza anthu akuwoka mbande za fodya, ndinati ine kwa anthuwo: "Safunsa adaloŵera njira ya kumanda", kodi nyumba ya Puludzu ndi yiti? Anthu aja anati iyo! Mulamu uja atatopa tsopano.

Tinawodira kwa amayi amene tinaŵapeza akupala nsomba za matumbi makwa (mamba). Ndatikhazika pachikopa cha insa. Ndinafunsa ngati aPuludzu alipo ndipo anati alipo ali kuseri kwa nyumba ndipo akhala pasaka, akupala nsungwi za lichero. Titazungulira kuseri kwa nyumba ija tinapeza kamphonda ka galu katsopano kali manthongo khathikha, katagona pasaka.

Tinabwerera kwa amayi omwe aja ndipo mulamu uja anati: "Amuna anu palibe pasaka paja mumanenapa, pali kamphonda ka galu kobadwa tere. Mayi anakalipa

I married a woman called Madilitso (meaning "blessed") in Chitseko village; she was a hard-working woman. (When I was coming from the farm to confine myself in my office she wouldn't fail to come with 'nsima' covered and she'd say: "Don't look at your husband on the face, the face does not change but the stomach.") The brother of Madilitso whose name was Sinjani (meaning "you pound") was employed as a tractor driver. At one time I complained to him about the magician at the estate; he suggested that we should go and visit one witch doctor whose name was Puludzu; he could help me, and Sinjani, too, wanted medicine for strength so that he could win any fight with anyone.

We left on Thursday on our bicycles for a 30 mile journey. We came to a river called Bua, and my brother-in-law, as he was crossing it, slipped when he stepped on a mossy stone and fell but the bicycle floated and I got it out. Sinjani knew how to swim. He crossed without difficulties. But since it was in the early cold morning hours, he shivered with cold. We rode our bicycles and restarted our journey. Guinea fowl still could be heard. It was very early morning before the sun rose; in the hills we could hear echoes of someone cutting trees. We passed the grinding mill of Mr. Mtengo. We asked another woman who was quieting a child if we were near Puludzu's home. She said: "You have now arrived." Soon after passing a groundnut garden we found people transplanting tobacco seedlings. I said to the people: "A person who does not ask followed a path to the graveyard. Which is Mr. Puludzu's house?" The people said, "That one." My brother-in-law was tired now.

We announced our presence to the woman whom we found taking scales off of fresh fish. She told us to sit on an antelope skin. I asked her if

kwambiri ndikutitengeranso kuseri kuja kwa nyumba. Tinawona a Puludzu ali pasaka akupala nsungwi ndipo anati "kodi ndi galu uyu"? Ine mwachidule ndinangopepesa ndi ndalama.

Anatilonjera aPuludzu aja ndi mawu aŵa amene anandidabwitsa: "Inu ndinu a Chiwala ndipo mukufuna mankhwala ochotsa chidima. Pali munthu wina ndikuwuzani dzina lake amene amalandira ndalama kwa inu kaŵiri kapena katatu pamwezi uli onse mwa matsenga ndi chidima. Ndikuthandizani, ndipo dzina lake ndi Tembo koma simukamuchotsa ntchito chifukwa zilipo zimene ndikuchitireni ine kuti mtima wanu waukali ufe. Mulamu uja kuti aziyankhula; Sing'anga anati iwe tonthola. "Iwe ndiwe Sinjani dzina lako. Zimene ukufuna ndikupatsa, ukuti ukufuna ndikutemere mankhwala a katukwi. Ndikudandaulira kwambiri, kodi uli ndi ng'ombe kapena mbuzi zoti uzikalipira milandu yomenya anthu? Chifukwa ndi milandu mukuyiputayi. Chabwino mwana akalilira fupa mpatse," idatero sing'anga.

Ine anandipatsa mankhwala oti ndikasamba kumaso tsiku la malipiro ndipo chiponda mtengo ndinapereka K1.00. Mulamu wanga anamulamula K3.00 koma anamuloŵetsa m'nyumba ya ndendera gulubidi. Nati; ndikutsekera muno chimene uchiŵone umenyane nacho uchikanikizire pansi ndipo iwe udzakhala munthu omenya ngakhale mudzi wathunthu.

Atamutsekera, sipadapite mphindi, Mulamu uja anayamba kulira ndi kumenya chitseko kolimba kotero kuti Sing'anga uja anamva chisoni ndikumutsekulira. Anangoti buli kuthaŵa, kusiya njinga ndi ndalama zomwe. Ndinaseka kwambiri mpaka misozi mbwembwembwe.

Ndinatsazika nditatenga njinga ziŵiri, yina nditakwera yina ndikumayendetsa. Nditacheukira kummaŵa ndinawona utaleza Kenaka ndinampeza Sinjani ali wefuwefu.

Mr. Puludzu was near and she said that he was, and that he was behind the house and was sitting on a sack, smoothing the bamboo strips with which he could make a winnower. When we went behind the house to where the man was supposed to be, we found a new puppy with dried tears lying on the sack.

We returned to where the woman was and my brother-in-law said: "Your husband is not on the sack you talked about; there is a newly born puppy." The woman was annoyed and she took us back to the same place, behind the house. We saw Mr. Puludzu seated on the sack smoothing the bamboo strips and she asked, "Is this a dog?" In short, I just apologized by giving money.

Mr. Puludzu welcomed us with the following words which astonished me: "You are Mr. Chiwala and you want medicine which can remove dark magic. There is a certain person (I will tell you his name) who receives wages from you twice or thrice every month through dark magic. I will help you, and his name is Tembo but you won't sack him because I will do certain things to cool your angry heart." So the brother-in-law was about to talk when the witch doctor told him to shut up. "You are Sinjani. What you want I will give you. You want tattoes for strength. I pity you very much. Have you cattle or goats to pay in court for beating people? Because these are cases you are begging. All right, when a child cries for a bone give it to him," said the witch doctor.

He gave me medicine which I would put in the water for washing my face on pay day and I paid an initial fee amounting K1.00. My brother-in-law was charged K3.00, but he took him into the round house. He said, "I will lock you here, whatever you see fight against it, press it on to the floor and it will turn into a talisman. Then give me the talisman, after which I will make some tattoes on you and you will be able to beat even the whole village."

Ine pomfunsa anati: Mulamu! ndikanafa ine lero. Chinjoka cha mtundu wa songo chinandizingiza mwakuti ine ndimalephera kupuma. Iyete Sinjani mkazi wake dzina lake ndi Chimwemwe, ndipo anati kwa ine: Chimwemwe akadandiiŵala pano nditafa. Za ndalama zija K3.00 sanakumbutsenso.

Tinafika mudzi wina wa Mwanaalirenji, tinatsika njinga zathu kuti timwe madzi. Munthu uyu analidi ndi zinthu zambiri monga: Nkhokwe ya chiweza, mapira, misale, minkhaka, kayimbi, mavwende, nzimbe, maungu, chinangwa, phwetekere, mitengo ya mapapaya, peyala ndi ya mango a mtundu wa boloma. Ndipo chimanganso cha khwimbi anali nacho.

Titafika kufama, ndinasunga chinsinsi osauza munthu aliyense kupatula mkazi wanga mpaka tsiku la malipiro, ndinasamba kumaso mankhwala aja ndikupita kuofesi kulipira mmodzimmodzi. Koma ntchito inayenda bwino lomwe opanda woti walandira kaŵiri kaya katatu ngati kale. Malipira anga sindidaŵakhudze monga ndimachitira kale. Tembo uja kumamuwona ndikusangalala naye bwino lomwe koma opanda kanthu kali konse komuchita.

When he was locked in, a minute did not pass before the brother-in-law began crying and beating the door so much that the witch doctor felt pity for him and opened the door for him. He just came out and ran away, leaving the bicycle and the money. I laughed so much that tears came to my eyes.

I bid farewell and took the two bicycles; I rode on one bicycle and just pushed the other. When I turned to the east I saw a rainbow and I cycled for four miles, but without seeing the brother-in-law. Later I found Sinjani panting. When I questioned him he said: "Brother-in-law, I would have died today. A snake of the 'songo' type wound itself around me so that I could hardly breathe." The wife of Sinjani was Chimwemwe and he said: "Chimwemwe would have forgotten me now if I died." He never reminded me about the K3.00.

When we reached a village called Mwanaalilenji, we got off the bicycle for we wanted to drink water. This person of course had a lot of things like granaries of 'chibweza', millet, 'missale', cucumber, 'kanyimbi', watermelon, sugar cane, pumpkins, cassava, tomatoes, paw-paw trees, pear, and mango trees of the big type. And he had also maize which had stayed in the granaries for two years.

When we reached the farm (estate) I kept everything a secret without telling any other person except my wife till pay day. I washed my face using the water in which the medicine was soaked and went to the office to pay (the men) one by one. But everything went on smoothly without any person receiving two or three wages as previously. I never used part of my salary to pay for the balance as I used to do previously. I could see Tembo, and I was happy with him without doing anything to him.

E. NYAMA ZA M'NKHALANGO

Anthu ochokera kudziko lonse la pansi amafika ku Afilika kudzaona nyama za m'nkhalango. Palibe kontinenti ina imene ili ndi nyama zosiyanasiyana chonchi. Kuti uone mitundu ya nyama zosaoneka kaŵirikaŵiri uyenera kukayenda kunkhalango zosungira nyama, kumene nyama zimangodziyendera ndipo sizingaphedwe. Nyama zambiri zazing'ono monga anyani ndi akalulu, zimakhala m'thengo, kunja kwa nkhalango zosungira nyamazi.

Nyama zimene zimadya zomera kaŵirikaŵiri zimakhala pamodzi m'magulu. Paphiri la thyathya la Nyika pali misambi yaikulu ya ntchefu ndi mbidzi. Njovu ndi nyama yaikulu kwabasi kuposa nyama zina zonse. Kuli misambi ya njovu kumalo osungira nyama ku Kasungu ndi Nkhotakota. Nyama zina zodziŵika zimene zimadya zomera ndi njati, mbaŵala, gwape, njiri, ndi mvuu.

Nyama zina zimakhala moyo pakudya nyama zinzawo, zimene zimazisaka ndi kuzipha. Mkango ndi nyama yaikulu kwabasi mwa izi; uli ndi mphamvu kwambiri kotero kuto palibe nyama ina ingaupute. Nyalugwe amasaka usiku wokha, ndipo amagona malo obisala masana. Nyama zina zodziŵika zimene zimadza nyama zinzawo ndi fisi ndi nkhandwe. Ng'ona imakhala m'madzi ndipo imadza nsomba.

Muli mitundu ya njoka makumi anayi muno m'Malaŵi. Njoka zimadya abuluzi, mbalame ndi tizirombo tating'onoting'ono. Zokhazo zimene zili zodziŵika ndi zaululu ndi mamba, mphiri ndi mbobo. Njoka zambiri, mwachitsanzo chakusa, siziluma anthu. Yaikulu kuposa zonse ndi nsato, imene nthaŵi zina imatalika kuposa mapazi khumi.

WILDLIFE

People from all over the world travel to Africa to see the wild animals. No other continent has such a variety of animals. In order to see the rarer kinds you must visit a game reserve, where the animals run free and cannot be killed. Many smaller animals, such as baboons (anyani) and hares (akalulu), live in the woodlands outside the game reserves.

Animals that eat plants usually live together in herds. On the Nyika Plateau there are large herds of eland (ntchefu) and zebra (mbidzi). The elephant (njovu) is the largest of all animals. There are herds of elephant in the Kasungu and Nkhotakota Game Reserves. Other common animals that live on plants are the buffalo (njati), the bushbuck (mbaŵala), the duiker (gwape), the warthog (njiri) and the hippopotamus (mvuu).

Some animals live by eating the flesh of other animals, which they hunt and kill. The lion (mkango) is the greatest of these; he is so strong that no other animal will attack him. The leopard (nyalugwe) hunts only by night, and lies in hiding during the day. Other common animals that eat flesh are the hyena (fisi) and the jackal (nkhandwe). The crocodile (ng'ona) lives in the water and eats fish.

There are more than forty kinds of snakes in Malaŵi. Snakes eat lizards (abuluzi), birds and insects. The only common ones that are poisonous are the cobra (mamba), the puff-adder (mphiri) and the tree-snake (mbobo). Most snakes, for example the house-snake (chakusa), are harmless to man. The largest is the python (nsato), which is sometimes over ten feet long.

EXERCISES

A. Answer the following question:

1. Pali misambi ya mbidzi pati?
2. Nyama yaikulu kuposa zonse ndi iti?
3. Anjati amadya chiyani?
4. Anyalugwe amasaka liti?
5. M'Malaŵi muli mitundu ya njoka iti?

B. Fill in the blanks with the appropriate vocabulary item in parentheses:

(m'nkhalango, zomera, mkango, misambi, mamba, njovu)

1. Pali ______________ yaikulu ya ntchefu ndi mbidzi.
2. Mvuu ndi nyama imene imadya ______________.
3. ______________ zimakhala ku Kasungu.
4. Njoka ziŵiri za ululu ndi ______________ ndi ______________.
5. Nyama yaikulu kuposa zonse zimene zimadya nyama ndi ______________.

C. Ask each other questions about the appearance of animals:

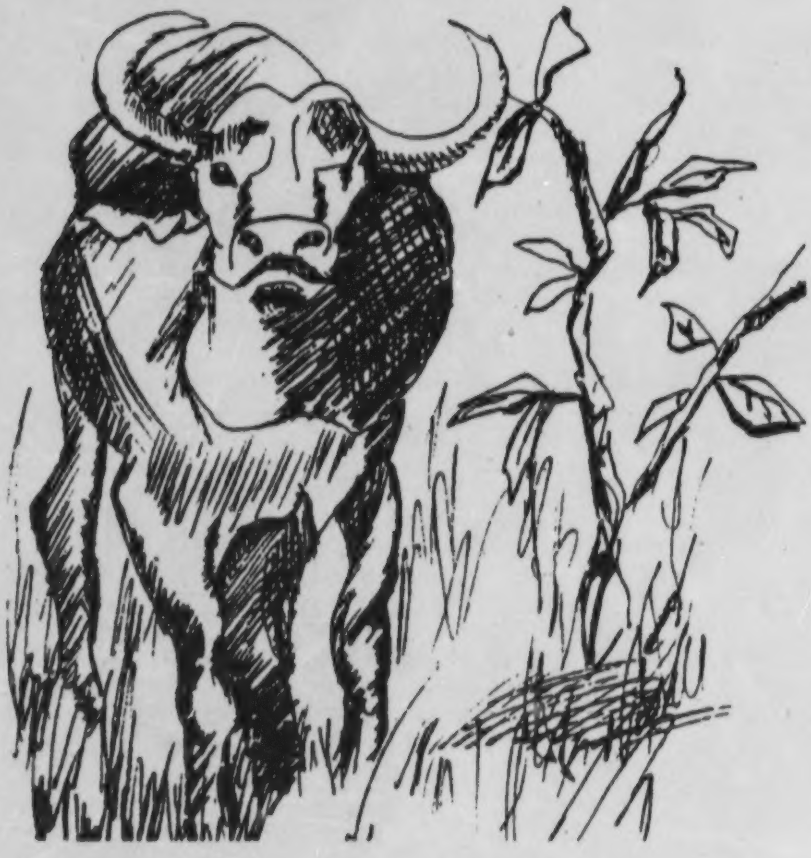
Nyama yonenepa ndi iti? - Mvuu ndi yonenepa.

Nyama imene ili ndi makutu aakulu ndi iti? ______________

Nyama imene ili yoyera ndi yakuda ndi iti? ______________

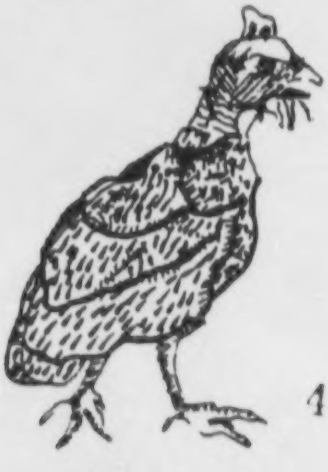
etc.

ICHO NCHIYANI?



1. CHIFUKWA CHIMENE NKHANGA ILI NDI TSITSI PAMUTU PAKE

Panali munthu wamwamuna amene tsiku lina anapita kukasada ndi galu wake. Tsiku lomwelo mmodzi wa anansi ake anamwalira mwadzidzidzi, koma popeza iye sanadziŵe izi, anapitiriza kusaka. Analibe mwayi, koma pamene dzuŵa linali pafupi kuloŵa anapeza gulu la nkhanga, ndipo imodzi inaphedwa. Anaponya mbalame ija paphewa ndipo anayamba kubwerera kumudzi namaganiza duti akafika kusanade. Koma mosadziŵa anasokera. Amangoyenda Mozungulirazungulira osaona chizindikiro choti ali pafupi kufika. Pomva njala anakhala pansi kuti akoleze moto ndikuotcha nkhanga ija. Anaganiza zosunga mutu wake kuti akaonetse anansi ake amene mwina sadakakhulupirira zimene akadawauza. Patangopita nthaŵi pang'ono anapeza njira yopita kumudzi kumene anauzidwa za imfa ya mnansi wake. Linali tsiku lotsiriza la maliro ndipo dzuwa litangotuluka ofedwa onse anali atameta kale. Anawauza nkhani ya nkhanga ija ndi mmene iye anasokerera. Pamene ena sanakhulipirire zimene amanena anawaonetsa mutu wa nkhanga uja. Koma modabwitsa wina aliyense mutu uja unali ndi tsitsi ngati la munthu. Onse ananjenjemera ndi mantha ndipo kuyambira nthaŵi imeneyo nkhanga imadzetsa matsoka pokhapokhapo ngati mutu wake awudula ndikuutaya atangoipha mbalameyo.



WHY THE GUINEA FOWL HAS HAIR ON ITS HEAD

— FROM MBONA AND OTHER STORIES,
SCHOFFELEERS AND ROSCOE

There was a man who one day went hunting with his dog. On the same day one of his closest kinsmen suddenly died, but since he was not aware of this, he continued hunting. He had not much luck, but toward sunset he came upon a flock of guinea fowl, one of which fell under his arrow. He slung the bird over his shoulder and turned homeward thinking to reach his village before dark. But before he realized it he had lost his way. He kept travelling around in circles without being able to spot a familiar landmark. Feeling hungry, he sat down to light a fire and roast the guinea fowl. The head, however, he decided to keep to show his kinsmen, who otherwise might not believe his story. Soon after, he was able to find his way back to the village, where he was told about his relative's death. It was the final day of the funeral and just after sunrise the heads of the mourners had been shaved. He told them his story about the guinea fowl and how he had got lost. When some did not believe him he produced the fowl's head. But to everybody's surprise the head had grown hair like a human being! All shivered with fear and ever since, the guinea fowl brings misfortune unless its head is cut off and thrown away as soon as the bird is killed.

2. MNYAMATA NDI NG'ONA

Kalekale, padali mnyamata amene adakwatira mtsikana wokongola kwambiri. Mtsikana samadya nsima. Amadya mazira a ng'ona okha. Tsiku lili lonse mkazi uja, amauza mwamuna wake kuti apite kumtsinje akamutengere mazira a ng'ona. Mwamuna uja adamuuza mtsikana uja zakuopsya kwake kwa ng'ona koma iye sadamvere.

Tsiku lina, mnyamata uja, adapita kumtsinje ndi mlamu wake kukatenga mzira a ng'ona. Atafika kumtsinje kuja, adafunafuna kumene kumakhala ng'ona. Adalipeza dzenje la ng'ona ndipo mnyamata uja adaloŵa kukafuna mazira. Panthaŵi iyi ng'ona mudalibe mudzenje muja. Idapita kutali kukafuna chakudya chake. Mnyamata ataloŵa kudzenje la ng'ona ija, adasiya mlamu wake pabwalo kuti amudziŵitse ng'ona ikamabwera.

Patapita nthaŵi pang'ono, ng'ona inayamba kubwera. Idali kubwera ndi utsi kusonyeza ukali wake. Mlamu wa mnyamata uja adayamba kuimba nyimbo kumuchenjeza zakubwera kwa ng'ona.

Mmodzi: Mlamu, mlamu chili nkubwera chalirima.
Onse: Dangula matete.
Mmodzi: Chibwera ndi utsi chalirima.
Onse: Dangula matete.

Mnyamata uja atamva kuimba, anadziŵa kuti ng'ona idaali nkubwera. Adatenga mazira anayi mofulumira. Adathaŵa kupita kumudzi ndipo mkazi wake adakondwera kwambiri. Adaphika mazira aja ndikudya ndi chimwemwe.

M'maŵa kutacha, mtsikana uja adauza mwamuna wake kuti apitenso kumtsinje akamutengenso mazira. Mnyamata uja adapita kumtsinje ndi mlamu wake. Atafika, mnyamata adaloŵanso kudzenje la ng'ona kuti atenge mazira.

THE BOY AND THE CROCODILE

BY H.Y. MATECHE

A long time ago, there was a boy who married a very beautiful girl. The girl never ate 'nsima'. She liked crocodile eggs best. Everyday, the girl told her husband to go down to the river to fetch the eggs. Although the boy explained to her how dangerous the crocodile was, she wouldn't listen. So everyday the boy went to the river to fetch the eggs.

One day, the boy went down to the river with his brother-in-law as usual. They searched for places where the crocodiles lived. When they had found their holes, he entered it. His brother-in-law was left outside to keep watch, for all the crocodiles were not at home. He found four eggs and took all of them. Before he came out of the hole, he heard his brother-in-law singing a song warning of the crocodile's coming. The song went like this:

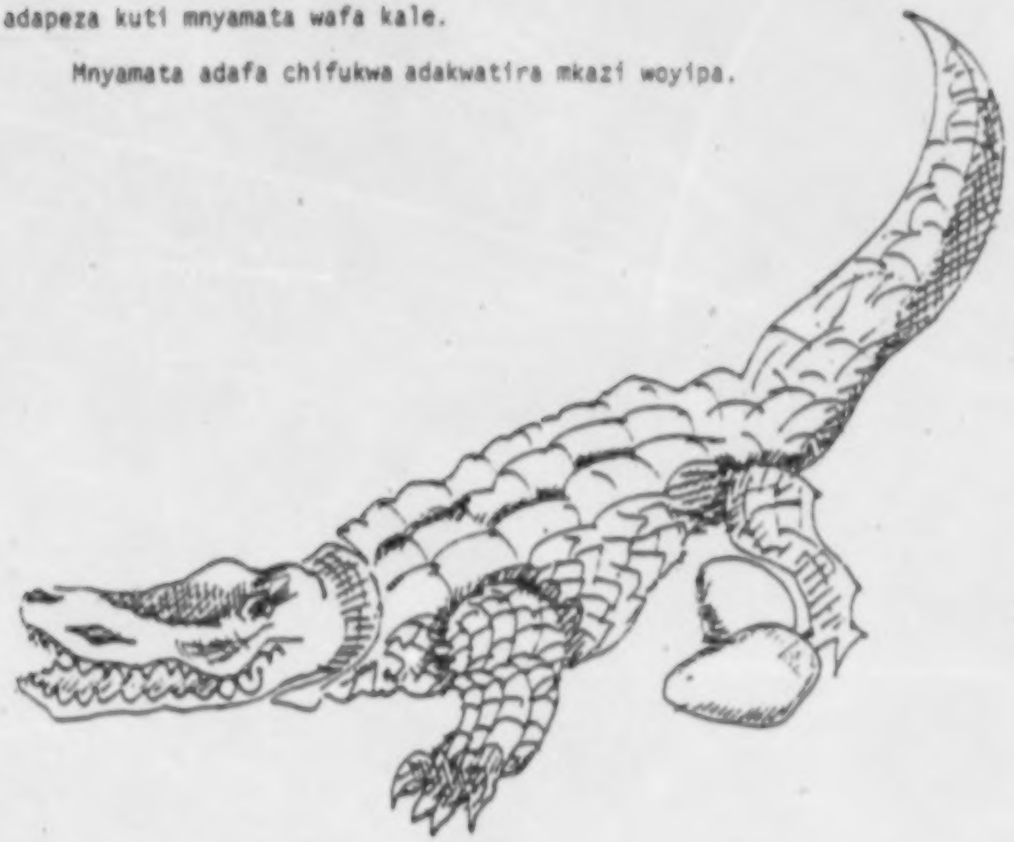
One: Brother-in-law, brother-in-law, it's coming very fast.
All: Dangula matete chalirima.
One: It is coming with smoke and flames of fire.
All: Dangula matete chalirima.

When the boy heard this song, he know that the crocodile was coming, so he went out of the hole very quickly and ran home. His wife was very pleased when she saw the eggs. She cooked them and had a delicious meal.

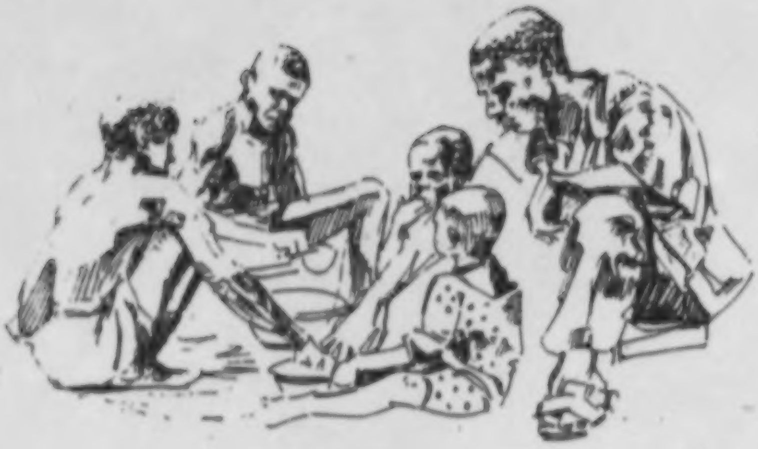
The following day, the girl told her husband to go down to the river to fetch some more crocodile eggs. The boy went to the river with his brother-in-law. They looked around along the bank where the crocodiles had their eggs. They found a hole full of eggs. The boy entered it to

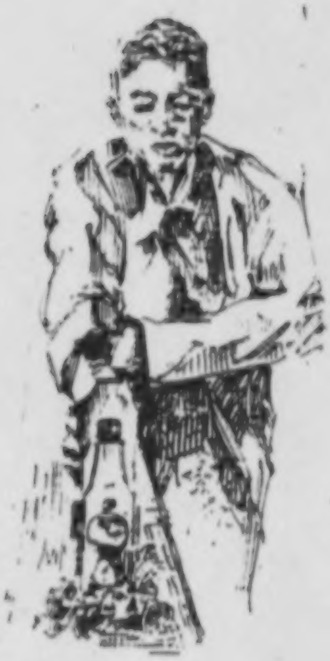
Mlamu wake adayambanso kuimba nyimbo kumuchenjeza kuti ng'ono idaali kubwera. Mnyamata asanatuluke kudzenje, ng'ona idafika, ndi kulowa kumalo ake. Mwatsoka, idawona mnyamata atatenga mazira ake. Ng'ona idakalipa, ndipo idagwira mnyamata uja ndikumupha ndipo idamuduladula. Mlamu wake adathamanga kukanena kumudzi. Anthu atapita kumtsinje kuja, adapeza kuti mnyamata wafa kale.

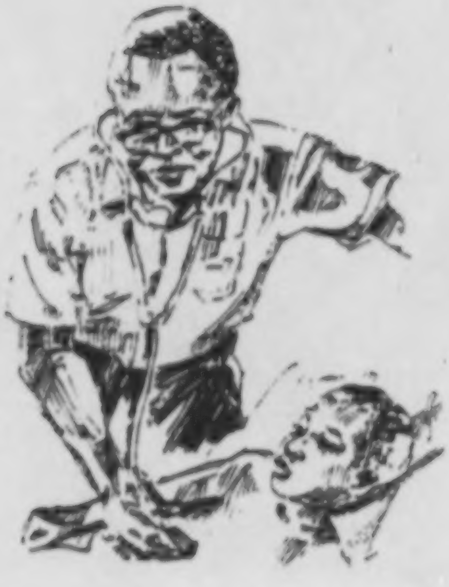
Mnyamata adafa chifukwa adakwatira mkazi woyipa.

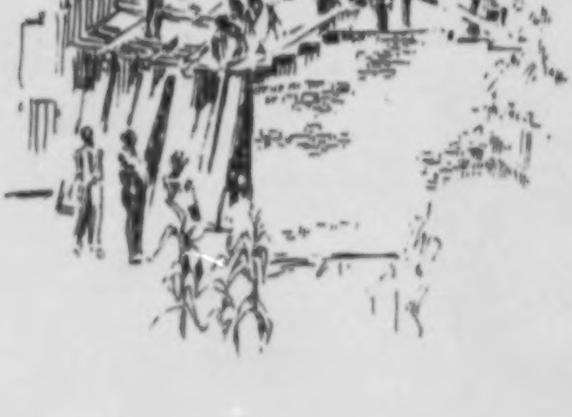


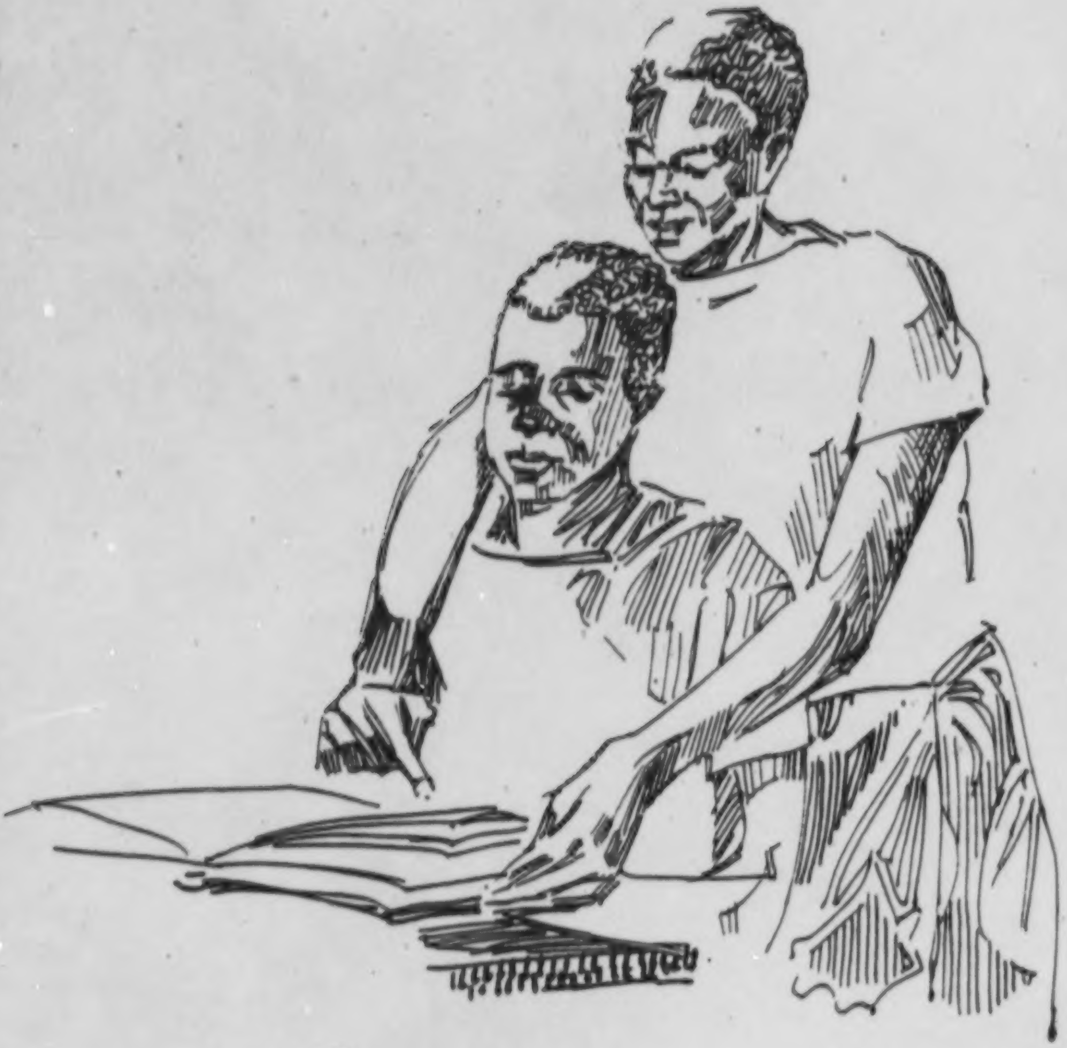
NG'ONA NDI MAZIRA AKE











II. NKHANI ZISANU*

A. KULENGEDWA KWA KAPHIRINTIŴA

'THE CREATION MYTH OF KAPHIRINTIŴA'

B. NAMDZIKAMBE WA NYANGA NDI CHIYAMBI CHA MOYO

'THE HORNED CHAMELEON AND THE ORIGIN OF LIFE'

C. CHIYAMBI CHA NYANJA YA CHILWA

'THE ORIGIN OF LAKE CHILWA'

D. M'MENE KHATE LINABWERERA PADZIKO LA PANSI

'HOW LEPROSY CAME INTO THE WORLD'

E. CHIYAMBI CHA NYAU

'THE ORIGIN OF THE NYAU'

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A. KULENGEDWA KWA KAPHIRINTIŴA

Poyamba kunali Chauta ndi dziko la pansi. Chauta amakhala mulengalenga. Pansi pake panali dziko la pansi, lopanda madzi ndipo lopanda zinthu za moyo.

Tsiku lina mitambo yakuda inawunjikana ndi kuphimba mulengalenga. Ching'aning'ani chinang'anima ndipo kugunda kwa mabingu kumamveka m'mwamba.

Mulengalenga munatsekula ndipo kunatsika Chauta, mwamuna woyamba ndi mkazi, ndipo nyama zonse, mvula ikudza.

Anafikira pa Kaphirintiŵa, kaphiri ka pamwamba pathyathyatha, m'mapiri a Dzalanyama. Kenaka malo amene anafikira anasanduka mwala, ndipo mapazi, ndi njira za nyama zambiri, zitha kuoneka pamwalapa mpaka lero. Mapazi a mwamuna uja ndi akulu kuposa a mkazi uja, ndipo ungaonenso modinda khasu dengu lowulutsira mbewu, ndi ntondo.

Zomera ndi mitengo zinamera padziko la pansi ndikubala zakudya zambiri, ndipo Chiuta, anthu ndi nyama anakhalira pamodzi mokondwa ndi anapanga moto woyamba.

Tsiku lina munthu wa mwamuna uja amaseŵera ndi timitengo tiŵiri, kena kofewa ndipo kena kolimba. Anatipekesa pamodzi ndipo mwangozi anapanga moto woyamba.

Aliyense adamuuza kuti asiye, koma sanawamvere. Udzu wonse unapsya ndipo kunali chisokonero chachikulu.

Mkati mwa nyamazo galu ndi mbuzi zinathaŵira kwa munthu uja kuti aziteteze; koma njovu, mkango, ndi nyama zina zinathaŵa zitakwiya ndi munthu ameneyu.

THE CREATION MYTH OF KAPHIRINTIWA

In the beginning there was Chiuta (God) and the earth. Chiuta lived in the sky. Below him was the earth, waterless and without life.

One day dark clouds built up and covered the sky. Lightening flashed and claps of thunder rent the air.

The sky opened and down came Chiuta, the first man and woman, and all the animals in a shower of rain.

They landed on Kaphirintiŵa, a flat-topped hill in the mountains of Dzalanyama. Afterwards the ground where they landed turned to rock and the footprints, and the tracks of many animals, can be seen on the rock to this day. The man's footprints are larger than the woman's and you can see the two imprints of a hoe, a winnowing basket, and a mortar.

Plants and trees grew on the earth, yielding abundant food, and God, man and the animals lived together in happiness and peace.

One day man was playing with two sticks, a soft one and a hard one. He twirled them together and by accident invented fire.

Everybody warned him to stop, but he would not listen. The grassland was set alight and there was a great confusion.

Among the animals the dog and the goat ran to man for protection; but the elephant, the lion, and their companions ran away full of rage against man.

The chameleon escaped by climbing to the top of a tree. He called to God to follow him, but Chiuta answered that he was too old to climb. When the spider heard this he spun a fine thread and lifted God up on high.

Nadzikambe anathaŵa pokwera pamwamba pamtengo. Anaitana Chauta kuti amtsate, koma Chauta anamuyankha kuti sakanatha kukwera popeza anali wokalàmba kwambiri. Pamene Kangaude adamva izi anapota chingwe cha thonje labwino ndi kukokera Chauta uja kumwamba.

Choncho Chauta anachotsedwa padziko la pansi chifukwa cha zochita za munthu ndipo pamene amakwera kumwamba ananena kuti kuyambira nthaŵi imeneyo munthu ayenera kufa ndi kupita kumwamba kukakhala naye.

So God was driven from the earth by the wickedness of man and as he ascended into the sky he pronounced that henceforth man must die and join him in the heavens.

B. NAMDZIKAMBE WA NYANGA NDI CHIYAMBI CHA MOYO

Kalekale namdzikambe wa nyanga anali yekha wa moyo padziko la pansi. Poyamba anali wokondwa, namayenda uku ndi uku, namasintha kaonekedwe pakhungu lake pamene afika patsamba kapena duwa lokongola; koma patapita nthaŵi anapukwa ndipo amafuna wina wocheza naye. Anafuna m'mapiri ndi m'madambo koma sanapeze wina aliyense. Kumadzulo ndithu ankakhala mumtengo ndi kumayitana, namakhulupirira kuti wina adzamva liu lake.

Tsiku lina anaona mtengo wabwino, wotalika kuposa ina yonse. Anaukwera nakhala mbali imene zipatso zake zinali zozuna nazidya mokwamila tulo tofa nato tisanamfikire, mkati mwausiku mphepo inayamba kuomba mpaka inakhala mkuntho. Nthambi za mitengo, zimene poyamba zimangogwedera pang'ono, zinayamba kuvina mwamisala mumkuntho umenewu. Namdzikambe adaali mtulo kotero kuti sanadziŵe zimene zimachitika, koma kamphepo kamene kadangobwera mwadzidzidzi kanamugwedeza m'nthambi muja. Anagwera pamwala umene unali pansi pake, ndi kuphulika, ndi kufa.

Chinthu china chodabwitsa tsopano chinachitika. Kuchokera m'thupi la namdzikambe lija munafuma nyama zamitundumitundu ndi tizirombo timene timasambira, zinthu zimene zimauluka, ndi zonse zimene zimayenda padziko la pansi. Zolengedwa zazikulu ndi zazing'ono zomwe zinatuluka m'thupi la namdzikambe mondondozana. Potsirizira kunabwera munthu.

Pazolengedwa zonse zija munthu ndiye anali wochenjera kwambiri. Atangodziŵa izi anafuna kuti zonse zija zidzimvera iye. Njira yabwino yoyambira, iye anaganiza, inali kupatsa nyama ili yonse dzina kuti adziziitanira. Analibe nthaŵi yochitira izi iye yekha, choncho anaitana nyama imene inali pafupi naye, naiuza kuti ipite panja, itchule dzina

THE HORNED CHAMELEON AND THE ORIGIN OF LIFE

Long, long ago the horned chameleon was the only living creature on earth. He was happy at first, going from place to place, changing the color of his skin whenever he came across some beautiful leaf or flower; but as time went on he became lonely and longed for a companion. He searched in the hills and in the valleys but found none. In the evening he used to sit in a tree and call, hoping someone would hear his voice.

One day he saw a fine tree, taller than all the others. He climbed to where the fruit was delicious and he ate and ate to his heart's content before falling into a deep sleep. In the middle of the night the wind started to blow and it blew up into a great storm. The branches, which had swayed lightly in the breeze, danced madly in the grip of the storm. Chameleon was so fast asleep that he did not notice, but a sudden gust shook him from his branch. He fell onto a rock below, burst open, and died.

Something very surprising now happened. Out of the chameleon's body came all kind of animals and insects--things that swim, things that fly, and those that walk on the earth. Creatures great and small came from chameleon's body in an endless stream. And last of all came man.

Of all the creatures man was the cleverest. As soon as he discovered this he wanted to subject all the others to his will. The best way to start, he decided, would be to give every animal a name so that he could call them. He did not have time to do this himself, so he summoned the animal closest to him and told him to go out, name all the animals, and return when he had finished. The animal went and gave every creature a name, but he forgot to name himself.

nyama zonse, ndi kubwerera pamene yatsiriza. Nyama ija inapita ndi kupatsa cholengedwa chili chonse dzina, koma inaiŵala kudzitchula dzina.

Kutchula maina kuja kutatha, munthu uja anakonza phwando lalikulu ndi zakudya zambiri naitana nyama zonse. Anaitana maina ndipo nyama ili yonse imaima monyadira ikamva dzina lake. Koma nyama imene imatchula zinzake maina sinaitanidwe chifukwa idaiŵala kudzitchula dzina.

Pamene nyama zina zidamva izi zidaseka kwabasi mokweza. Zidaganiza kuti chinali choseketsa kuti amene wavutika ndi kutchula maina anzake aiwale kudzitchula iye mwini. Mokwiya ndi mwamanyazi nyama ija inalira, "Mukuseka ndani? Mukundiyesa ine galu?"

Kuyambira tsiku limenelo aliyense anamuitana ndi dzina limenelo.

Mkati mwa nyama zimene zidabwera paphwando paja panali namdzikambe wamng'ono wa nyanga, mwana wa mwamuna wa namdzikambe woyamba uja amene adafa. Pamene adaona kuti munthu walanda ulamuliro kuchokera kwa anamdzikambe anakwiya. Adafuna kuti atsutse ndipo anauza onse kuti akhale chete, koma panalibe wina adamumvera. Pamene adayesa kulankhula anzake anamuseka, choncho anatuluka nabwerera ku nkhalango kuja. Kumeneko anakapukwanso monga lidachitira kholo lake, ndipo nchifukwa chake timapeza namdzikambe wa nyanga akuimba mokwiya mumitengo mpaka lero.

When the naming was finished, man arranged a big feast with plenty of food and invited all the animals. He called the roll and each animal rose proudly in answer to his name. But the animal who had named all the others was not called because he had forgotten to name himself.

When the animals heard this they laughed out loud. They thought it very funny that the one who had taken so much trouble over naming the others should have forgotten to name himself. Angry and ashamed the animal cried, "What are you laughing at? Do you take me for a dog?"

And from that day everybody called him by that name.

Among the animals gathered at the feast was a small horned chameleon, a son of the first one who had died. When he saw that man had taken authority away from the chameleons he was angry. He wanted to protest and called for silence, but nobody took any notice of him. When he tried to speak he was shouted down, so he stalked out back to the forest. There he became lonely again like his parent, and that is why we find the horned chameleon singing sadly in the trees to this day.

C. CHIYAMBI CHA NYANJA YA CHILWA

Tsiku lina madzulo anyamata atatu adaganiza zokwere phiri limene linali lodziŵika kwambiri chifukwa cha uchi wake. Kwa zaka zambiri njuchi zinakhala zikumanga zisa zawo m'phanga pafupi ndi pamwamba paphirilo. Aliyense adati kukakhala uchi wambiri kumeneko koma panalibe wina adayesera kupita kukafula njuchizo, kungopatula anyamata atatu olimba mtima.

Anakwera paphiri mpaka paphanga paja ndipo pamenepo anayatsa moto udzu wouma umene anatenthera mkati mwa phangamo ndi kufuikiza njuchi zija kuti zichoke ndi utsi. Pamene anachita izi mnyamata wamkulu paonse aja anadzipereka kuloŵamo poyamba. Analoŵa m'phanga muja ndikubwerera patangopita kanthaŵi pang'ono ndi mphika odzadza ndi uchi. Analoŵanso kachiŵiri ndikubweranso ndi mphika wina. Koma ataloŵanso kachitatu mphepo yozizira inawomba kuchokera mkati mwa phanga muja. Inawomba mwamphamvu ndi mkokomo popeza umu ndimo mumakhala nsato. Anachita mantha ndipo anayesa kuthaŵa, nataya mphika wake wa uchi uja pathaŵa. Koma atangofika pakamwa paphanga paja njoka ija inamugwira ndi kumupha, ndipo anzake aŵiri aja amene anayesa kumpulumutsa anaphedwanso.

Mdima utayamba ndipo anyamata atatu aja osabwerera kumudzi, anthu anayamba kuchita mantha ndipo anatumiza gulu lonka liwafuna m'maŵa limene mfumu adalitsogolera. Pamene gululi linafika paphanga, linapeza matupi atatu a anyamata aja ndi nsato yaikulu itawazungulira. Anakalipa ndi kuyamba kulasa njoka ija ndi mikondo yawo; koma idapha anthu oŵerengeka isanathaŵe ndikutsikara m'munsi mwa phiri lija. Mfumu ija ndi anthu ake anaithamangitsa, uku akunka nayibaya.

THE ORIGIN OF LAKE CHILWA

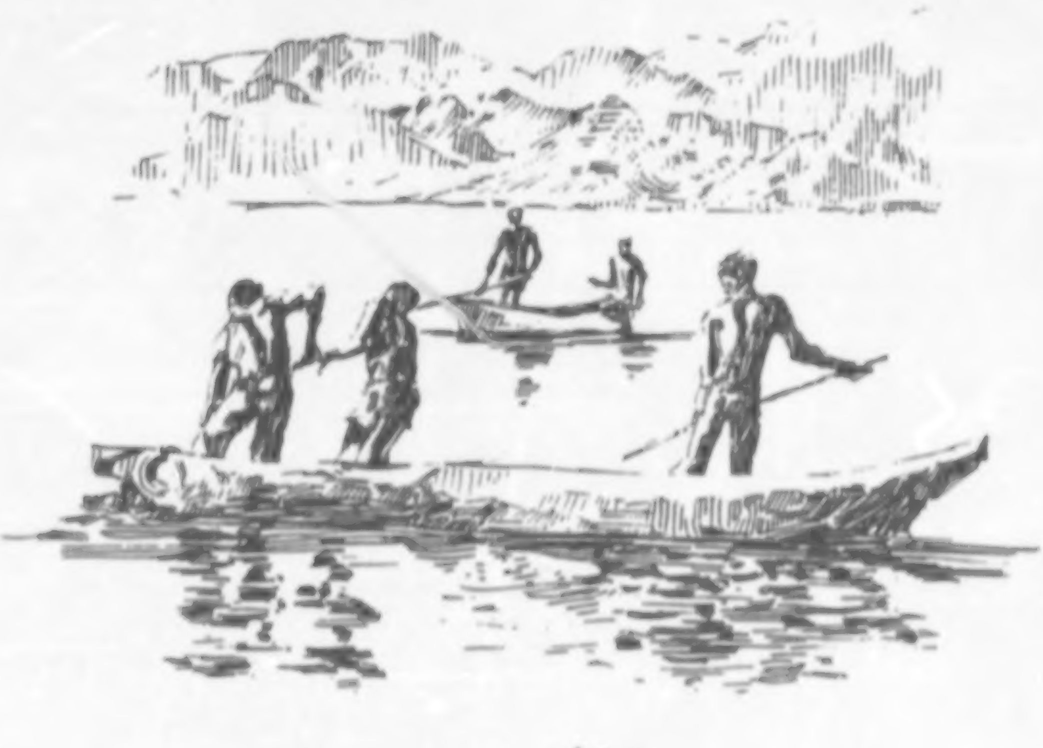
One afternoon three young men decided to climb a hill which was famous for its honey. For years bees had been building their nests in a cave near the top. Everybody said there would be plenty of honey there, but nobody dared to go and collect it -- except our three brave youngsters.

They climbed up to the cave and there they set fire to the dried grass which they burnt inside the cave to smoke the bees out. When they had done this the eldest of the three offered to go in first. He went into the cave and came back after a while with a pot full of honey. He went a second time and brought back another pot. But when he went in for the third time an ice cold wind blew from the deepest recesses of the cave. It blew more and more strongly and was accompanied by a horrible hissing noise for this was the home of an enormous python. Fear took hold of him and he tried to run away, dropping his pot of honey as he went. But just as he reached the mouth of the cave the snake caught and killed him, and his two companions who tried to save him were killed too.

When night fell and the three boys had not returned to the village, the people feared the worst and sent out a search party in the morning under the chief's command. When this party reached the cave they found the three bodies with the huge python curled around them. They were angry and began to attack the snake with their spears; but it killed several of the party before it took itself off, slithering down the hill. The chief and his men ran down the hill after it, striking it as they went. But once down in the plain the python turned round and

Koma itafika m'dambo nsato ija inatembenuka ndikutulutsa mphepo ya mphamvu kuchokera m'mphuno zake kotero kuti inapha anthu onse aja kupatula mfumu ija, imene inatetezedwa ndi mphamvu za padera za mankhwala.

Choncho mfumu ija inatsala yokha ndi nsato ija ndipo nkhondo yoopsya inayambika pakati pawo. Zochitika pankhondopo zimaveka kutali. Potsiriza mfumu inapambana poilowetsa mkondo wake kukhosi nsato ija. Komanso pakufa nsato ija inadzizunguza pathupi la mfumu ndi kuphwanya mafupa ake kotero kuti onse anafera pamodzi. M'maisa misake, pamene amayi amanka nayang'ana mfumu yawo, sanalipeze thupi lake. M'maŵa mwake anapeza dziŵe lalikulu limene silinali malo amenewa kuyambira kale. Ndipo dziŵe lija linayamba kukula tsiku ndi tsiku, kukulirakulira mpaka onse osatha kuona tsidya lina. Umu ndi m'mene Nyanja ya Chilwa idapangidwira.



let forth from its nostrils a wind so strong that it killed all the men except the chief, who was protected by special powers.

So the chief was left alone with the python and a terrible battle now took place between them. Their moaning and hissing could be heard for miles around. At last the chief succeeded in thrusting his spear deep into the serpent's throat. But with its dying spasm of agony the python curled itself round the body of the chief and crushed his bones so that the two died together.

Next morning, when the women went out looking for their chief, they did not find his body. Instead they found a big pool which had never been there before. And the pool began to grow day after day, bigger and bigger, until they could no longer see to the other side. And that is how Lake Chilwa was formed.

D. M'MENE KHATE LINABWERERA PADZIKO LAPANSI

Kalekale kunali atsikana aŵiri okongola m'mudzi wa pansi padziko. Maina awo anali Tsekanao ndi Chirile. Onse ankafuna kukhala ndi ana, ndipo adamva za mayi wokalamba amene amakhala m'dziko limene linali pamwamba pawo amene akanatha kuwathandiza. Anali wochititsa mantha kumuyang'ana. Anali ndi diso limodzi lokha, koma diso limenelo linali la mphamvu kwambiri kotero kuti likanatha kuona zinthu zimene zinali kutali kwambiri ndiponso kuona zachinsinsi m'mitima ya anthu. Atsikana aja anagwirizana kuti Tsekanao apite poyamba kukaonana ndi mayi wokalambayu pa vuto lawo.

Ali m'njira yopita kudziko limene linali pamwambwa pawo Tsekanao poyamba anakomana ndi nyerere zazing'ono zimene zidampempha kuti ziyende naye pamodzi. Iye mwaulemu anavomera ndipo kuyambira pamenepo gulu laling'ono la nyerere linayamba kuyenda naye pamodzi. Akangaude nawo analoŵanso m'gulumo, ndi nkhono, ndipo iye onsewo anawalandira, ndipo potsiriza gulu la anagoqomola. Onse anayenda mosangalala mpaka anafika pamtsinje umene udalemba malire a pansi pa dziko ndi dziko la pamwambwa, ndipo, mosayembekezera, anapeza, mtsinje uja utadzaza ndipo wakuya kwambiri kotero kuti sankatha kuwoloka. Koma kangaude, monga munthu wogwiragwira, anakoza ulalo ndipo gulu lonse lija linawoloka bwinobwino. Posakhalitsa anafika panyumba ya mayi wa diso limodzi uja amene anali wokalamba ndipo Tsekanao anamuuza zimene anadzera. Poyamba, anauzidwa, kuti ayenera kugwira ntchito. Mayi wokalamba uja anabweretsa mawere, mchewere, ndi "sesame", zonse zinasokanirana ndi mfumbi ndi mchenga. Iye adafuna kuti zikhale zopanda mfumbi ndi kuziika m'magulumagulu ndipo ndikuziperera pazokha.

HOW LEPROSY CAME INTO THE WORLD

Once upon a time there lived two beautiful girls in a village of the underworld. Their names were Tsekanao and Chirile. Both longed to have children, and they had heard of an old woman in the world above who might be able to help them. She was horrible to look at. She only had one eye, but that eye was so powerful that it could distinguish things at a great distance and see the secrets in people's hearts. The girls decided that Tsekanao should go first and see the old woman about their problem.

On her way to the world above Tsekanao first met little ants who asked her if they could travel with her. She kindly said yes and from then on a small army of ants became her constant companions. Spiders too joined the party, and snails, and she welcomed them all, and finally a family of woodpeckers. They all travelled merrily along until they reached the river which divided the underworld from the world above, and, to their dismay, they found the river was inflood and too deep to be forded. But the spiders, practical as ever, made a bridge and the party was able to cross in safety. Presently they reached the house of the one-eyed woman and Tsekanao made her wish known. First, she was told, she must render a service. The old woman brought out a basketful of finger millet, bullrush millet, and sesame, all mixed together with dust and sand. She wanted the grains all cleaned and sorted out and pounded separately. But there was no pounding pestle.

Koma mphero panalibe. Tsekanao sanatsutse koma mwachisangalalo anapita ndi gulu lake lija kukamtsinje kamene kanali pafupi ndi kumene onse adayamba kugwira ntchito ija atangofika. Nyerere zinatola tinjene tating'onoting'ono, akangaude amaluka madengu, ndipo nkhono zinatenga madengu aja kumisana kwawo ndi kukaika pambali pamtsinje kumene anagogogomola adayamba kupera. Pasanapite nthaŵi ntchito yonse inatha ndipo anayamba kubwerera kunyumba kwa mayi uja ndi madengu atatu odzaza ndi ufa wabwino kwambiri. Iye anakondwera ndipo anawauza kuti agone komweko m'nyumba yake ija mpaka maŵa.

M'maŵa kutacha Tsekanao amauonetsa nzera wa miphika ina inali yatsopano ndipo yokongoletsedwa bwino, koma ina inali yakale ndi yowiritsira kale ntchito. Mayi wokalamba uja anamuuza Tsekanao kuti atenge mphika umodzi wakale, ndipo mtsinje umene ulemba malire amayiko aŵiri aja. Tsekanao anafulmira kubwerera ndipo atawoloka mtsinje uja bwinobwino anatsegula mphika uja ndipo anapeza kuti munali mwana wonenepa ndi wokongola.

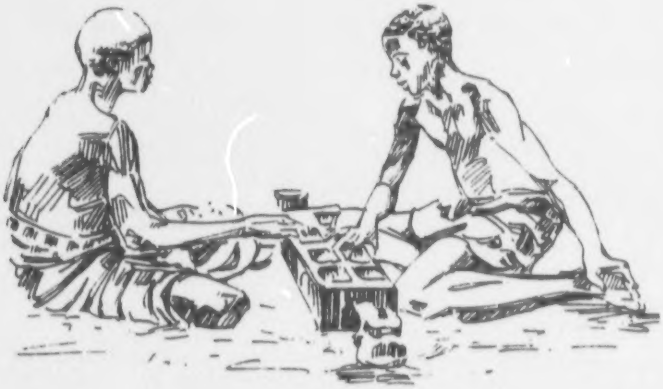
Aliyense anamsirira mwana wa Tsekanao, ndipo mnzake Chirile anali ndi nsanje, choncho anaganiza zopita nthaŵi yomweyo kukaona mayi wokalamba uja naye. Koma pamene Chirile anakomana ndi nyerere anakana kumkera nazo limodzi popeza adafulumira kwambiri. Zinachitika chimodzimodzi pamene anakomana ndi akangaude, nkhono, ndiponso anagogomola. Mwamwayi wake madzi a mumtsinje uja anali atapita (atachepa) ndipo anawoloka mosavuta. Koma atafika kunyumba ya nzimayi wokalamba uja anapatsidwa njere zija zosokonezeka ndi mchenga ndi mfumbi kuti azipatulepatule, anatenga dengu kupita nalo kukamtsinje koma analephera kuzipatula.

Tsekanao did not protest but cheerfully led her party to a nearby stream where they all set to work at once. The ants sorted out the little grains, the spiders wove baskets, and the snails carried the baskets on their backs to the river bank where the woodpeckers did the pounding. Before long the work was finished and they made their way back to the woman's house with three baskets full of the finest flour. She was delighted and bade them spend the night in her house.

Next morning Tsekanao was shown a row of pots, some of which were new and beautifully ornamented, while others were old and worn with use. The old woman suggested that Tsekanao take one of the old pots, and the young girl accepted this advice. She was told not to open the pot until she had crossed the river which flows on the border between the two worlds. Tsekanao hurried on her way and once safely on the other side she opened the pot and found in it a fat and lovely baby.

Everyone admired Tsekanao's baby, and her friend Chirile was jealous, so she decided to go at once and see the old woman too. But when Chirile met the ants she refused to let them travel with her as she was in too much of a hurry. So it was with the spiders, the snails, and the woodpeckers. Luckily for her the waters of the river had gone down and she could cross it. But when she got to the old woman's house and was given the grains mixed with sand and dust to sort out, she took the basket to the stream but could not do it.

Kutada anatenga dengu lija nabwerera nalo kunyumba kuja monga m'mene iye analirandirira. Mayi wokalamba uja anamuza kuti agone pomwepo ndipo kummaŵa anamuonetsa nzera wa miphika. Koma Chirile anaumirira, ngakhale mayi wokalamba uja anamulangiza, kusankha mphika wowala kwambiri ndipo umene unakongoletsedwa kuposa ina yonse. Atawoloka mtsinje uja anadikira mpaka abwenzi ake ndi anasi ake atafika kuti asirire chimene anakatenga asanatsegule mphika uja. Koma taonani! Pamene anatsegula anapeza kuti munali mwana woipa ndi wazilonda ndi zotupatupa thupi lake lonse. Umo ndiye m'mene khate linabwerera padziko la pansi lino. Kusamvera malangizo wa akulu kumabweretsa matsoka.



ATSIKANA AŴIRI

When evening fell she took it all back to the house just as she received it. The old woman asked her to stay the night and in the morning showed her a row of pots. But Chirile insisted, against the advice of the old woman, on choosing the shiniest and most beautiful ornamented pot of all. After she had crossed the river she waited until all her friends and neighbors were present to admire what she had brought before she opened the pot. But lo and behold! When she did open it, the pot was found to contain an ugly baby with sores and swellings all over his body. And that is how leprosy came into this world. Neglecting the advice of elders always brings misfortune.

E. CHIYAMBI CHA NYAU

Masiku akale, makolo atangofika kuchokera ku Kaphirintiŵa kunali njala yaikulu. Anthu anali ndi njala mudera lonse ndipo pamene zakudya mnkhokwe zimachepa amayi anaganiza zosunga chakudya chotsala chija kuti iwo ndi ana awo azidya kuti mtundu usathe. Abambo onse anauzidwa kuchoka m'midzi ndi kukakhala ku nkhalango, kudya masamba ndi mizu ndipo ndi zipatso zimene akanazipeza. Panalibe china abambo aja akanachita popeza amayi aja ndiwo anali eni ake enieni a mudzi uja.

Kunayamba kuwonekeratu kuti abambo aja sakanakhala ndi moyo m'nkhalango muja. Anamva njala koopsya mpaka zinthu zinafika poyipa kwambiri. Potsiriza anagwirizana zoti iwo apeze njira yoti apezere gawo lawo la chakudya chimene iwonso anathandiza kuchilima. Wina adapezeka maganizo oti aphe amayi onse aja ndi kuwadya. M'njira imeneyo, iye anati, abambo onse ndi ana adzapulumuka ndipo abambo adzapeza gawo lawo la zakudya zimene zinayenera kukhala zawo. Koma ena anati zoterezi zikanakhala zopusa chifukwa amuna okha akadakhala moyo pakanasoŵa wophika chakudya ndi kusamala ana aja. Atakhala m'nkhalango muja kuyesa kupeza njira ina, mmodzi anayimirira nanena kuti:

> "Akulu anga ndi abwenzi, ganizo landifika. ndikuwuluhireni kuti muone ngati ndi la nzeru kapena lopusa. Amayi watithamangitsa ife kuti tikhale ngati nyama m'nkhalango. Ichi ndi chinthu cha nkhaza kuchita ndipo tiyenera kuyesa ndi kuwalanga. Ndikuganiza kuti tibwerere kumudzi titadzikhazika ngati nyama. Pamene amayi aja akawona ife tikubwera sakadziŵa kuti ndi ife; akaganiza kuti akuputidwa ndi nyama zakuthengo. Iwo akathaŵa mwamantha ndipo ife tikatha kutenga chakudya chimene tikuchisoŵa."

THE ORIGIN OF THE NYAU

In the olden days, not long after the ancestors had come from Kaphirintiŵa, there was a great famine. People were hungry in the land and as the stores of food diminished the women decided to keep what little there was left for themselves and their children so that their line might continue. The men were told to leave the villages and live in the forest, eating leaves and roots and whatevar fruit they could find. There was nothing the men could do about it since the women were the rightful owners of the village.

It soon became clear that the men could not survive in the forest. They became steadily hungrier until their condition was desperate. So finally they decided some way must be found for them to get their fair share of the food which they had helped to produce. Someone suggested they should kill all the women and eat them. At least that way, he said, the men and the children would survive and then men would get the share they deserved. But the others pointed out that this would be foolish for if only the men survived, there would be nobody to cook the food and look after the children. While they sat in the forest trying to think of some other solution, one man stood up and said:

> "My elders and friends, a thought has just struck me. I will reveal it to you so that you may decide whether it is wise or foolish. The women have condemned us to live like animals in the forest. This was a cruel thing to do and we should try to punish them. I propose that we return to the village disguised as animals. When the women see us coming they will not know that it is us; they will think they are being attacked by wild animals. They will flee in panic and we will be able to take the food we need."

Abambo onse amene analipo anawombera m'manja ganizoli ndikuyamba kugwira ntchito pompo. Adasankha kumanda, m'nkhalango, ngati kogwiria ntchito chifukwa amayi aliyense sakadayesa kufikako ndipo adafuna kuti izi zikhale zachisisi. Amapanga zisudzo zofanana ndi mkango, njovu, ndi nyama zina zambiri, ndipo zisudzozi zimaoneka ngati zirombo zenizeni kotero kuti zimachititsa mantha. Ng'oma zodabwitsa zinapangidwanso, kaliridwe kake kanali kasanamvekenso. Abambo aja anagwira ntchito osatopa usiku ndi usana mpaka sabata yonse ndipo samamvanso njala, kupweteka m'mimba zawo ndiye kumamveka.

Nthaŵi ya chisisira tsiku adapangana lija amayi amakonza chakudya cha madzulo pamene mwadzidzidzi adamva kulira kwa ng'oma kwachirendo ndi kochitsa mantha kuchokera kunkhalango kuja, kumene kunali manda. Anaganiza kuti zinali ng'oma za mizimu ndipo mantha anawagwira. Pamene anayimirira anawona nyama zamitundumitundu kutuluka kunkhalango kuja kumadza kumudzi kuja. Panali chipwirikiti. Amayi anasiya zimene anali kuchita, anatola ana awo, ndikuthaŵa kuti angafe.

Pamenepo abambo aja anaputa mudzi uja ndipo, atavalabe ngati nyama, anayamba kuvina mododometsa pamabwalo a nyumba zija. Ng'oma zija zinamveka kuimbidwa mofulumira ndipo mtambo wa pfumbi unakwera pamwamba pamudzi uja.

Amayi, akuonera kuchokera m'malo anabisala aja, anawona kuti nyama zija zimaba zakudya zawo ndipo anachita mantha kuti china sichitsala choti ana awo adye. Anatumiza nthumwi kukapempha nyama zija kuti zisiye china kuti iwo ndi ana awo asafe. Amayi aja anakhulupirira kuti chirangochi chinatumizidwa ndi mizimu chifukwa anachita zankhaza kwa abambo aja; ndipo analonjeza kuti

All the men present applauded this idea and set to work at once. They chose the burial place in the forest for their workshop because no woman would ever dare to set foot there and they wanted to keep it secret. They made masks in the likeness of lion, elephant, and many other animals and these masks were so true to life that they were terrifying. Special drums were made too, the sound of which had never been heard before. The men worked tirelessly night and day for a whole week and no longer felt hunger pangs gnawing at their stomachs.

At dusk on the appointed day the women were preparing the evening meal when suddenly they heard a strange and frightening roll of drums coming from the forest where the burial place was. They thought it was the drums of the spirits and fear gripped them. While they stood rooted to the spot they saw all kinds of animals bursting out of the forest and making for the village. There was pandemonium. The women dropped whatever they were doing, grabbed their children, and ran for their lives.

Meanwhile the men invaded the village and, still dressed as animals, started dancing frenziedly in the open space between the huts. The drums throbbed in an ever faster rhythm and clouds of dust rose above the village.

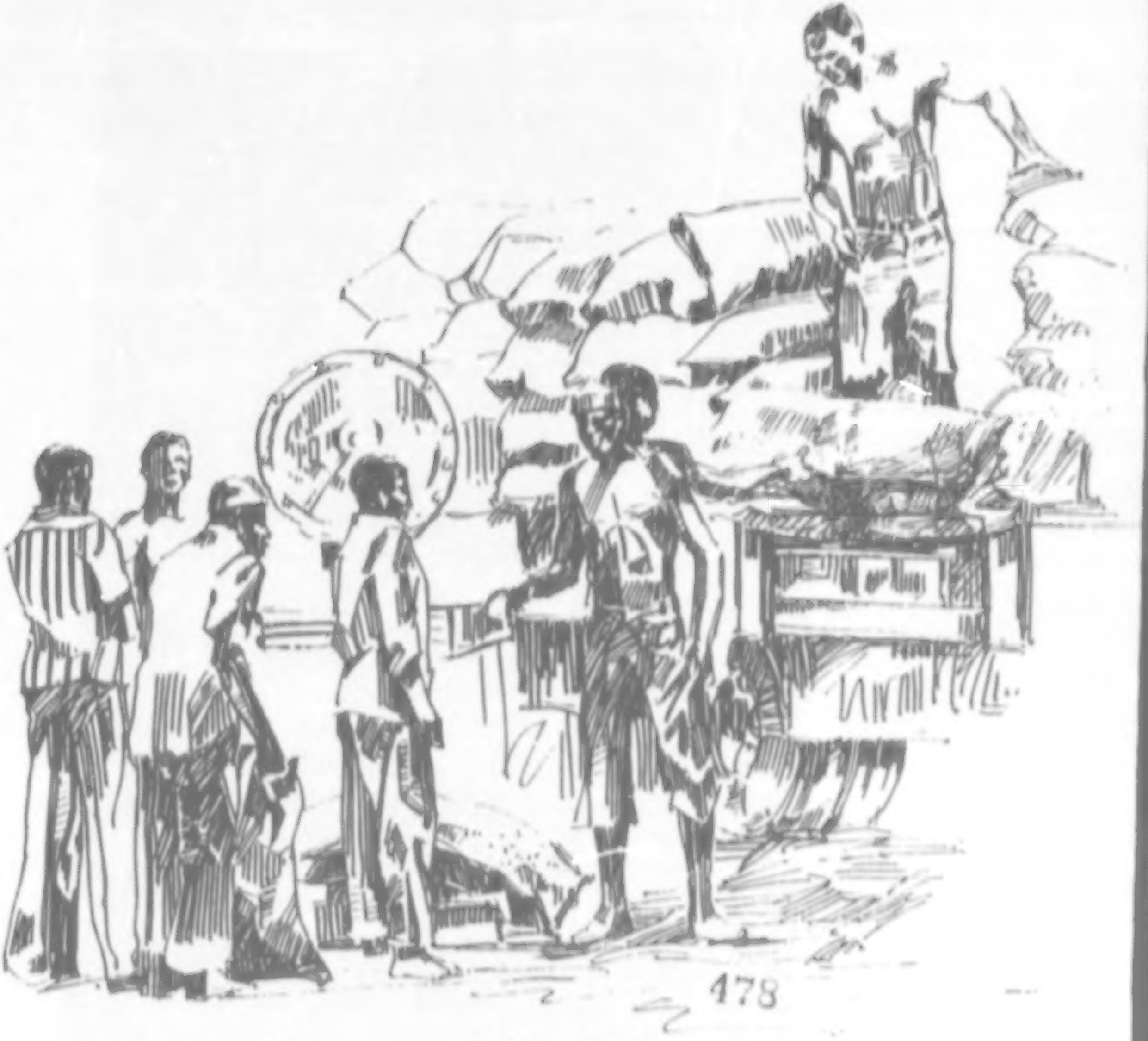
The women, watching from their hiding places, noticed that the animals were stealing their food and became afraid that nothing would be left for their children. So they sent a delegation to plead with the animals to leave something so that they and their families might survive. The women believed that this punishment had been sent by the spirits because they had been cruel to the men; and so they promised always to let the men share their food. The animals, when they heard this, agreed to return to the

adzalola azibambo aja kugaŵana nawo zakudya zawo. Nyama zija, zitabra izi, zinalola kubwerera kunkhalango kuja, ndipo patangopita nthaŵi pang'ono amuna aja anabwerera kumudzi kuja kumene anawasamala mwaulemu.

Gule wa nyama anakondwetsa ali yense kotero kuti anaganiza zomavinabe ngakhale pamene njala ija idatha. Ndipo ndi m'mene gule wa nyau adayambira, ndiponso ndi chifukwa chake amavina ndi amuna okha osati amayi.

forest, and a little while later the men came back to the village where they were treated with respect.

The animal dance pleased everyone so much that they decided to keep it even when the famine was over. And that is how the nyau mask society came into being, and that is why it is a society of men and not of women.



KUGWIRA NTCHITO

III. NTCHITO 'Work'

A. MALAŴI LERO * 'Malaŵi Today'
   1. Madzi Ndiwo Moyo
      'Water Means Life'
   2. Usodzi Wa Nsomba M'Malaŵi
      'Fisheries In Malaŵi'
   3. Admarc Imagula Mbewu Za Alimi
      'ADMARC Buys Smallholders' Crops'
   4. Amayi Pantchito Ya Chipani Ndi Ya Chitukuko
      'Women's Role in Party and Development'

B. CHAKUDYA CHABWINO CHOYENERA KUPATSA BANJA
      'Providing Good Food For The Family'

C. Technical Vocabulary Lists

D. English-Chichewa Medical Dictionary

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* These texts are adapted from the bilingual Malaŵi Lero posters printed by the Department of Information in Blantyre, Malaŵi.

1. MADZI NDIWO MOYO

Madzi ndi wofunika kwambiri kwa ife Amalaŵi, popanda madzi, tonsefe sitingakhale ndi moyo.

Tisadalandire ufulu wodzilamulira, ndi anthu a pang'ono amene ankakhala m'matauni a Blantyre, Zomba ndi Lilongwe, amene ankwmwa madzi abwino a m'mipope. Kumidzi, anthu ankatunga madzi awo ku tizitsime tosasamalika bwino pamene ena anali kukatunga kumitsinje yomwe inali kutali ndi kwao ndiponso kaŵirikaŵiri madzi ake sanali aukhondo.

Pa chifukwa ichi, matenda amene amalefula anthu, sankachoka pakati pao.

Pansi pa utsogoleri wanzeru wa Ngwazi yathu, vuto la madzi aukhondo m'madera a m'midzi lakhala likunka lichepa.

Zitsime mazanamazana aziboola pofuna kuti anthu azimwa madzi abwino, wochokera pansi panthaka, kumidzi ndi kumalo a chitukuko. Zitsimezi amaziŵaka bwino ndi simenti, poopetsa kuti ziŵeto zingaononge pamalopo. Boma lakhalanso likuphunzitsa anthu za ubwino wake womwa madzi aukhondo.

Zokondweretsa zina ndi zoti, pogwiritsa ntchito nzeru za chibadwa--zoti madzi amaloŵera kumalo wotsetsereka--Boma lapatsa anthu ake mwaŵi wodzithandiza wokha potukula miyoyo yao.

WATER MEANS LIFE

Clean water is the life blood of Malawi. Without it, the nation will wither like the crops when no rain falls.

Before independence, clean water was for the privileged few. Only in the colonial suburbs in Blantyre, Zomba and Lilongwe could one get drinking water by turning a tap. In the villages water had to be drawn from unprotected wells or from rivers and streams. Often, the water was far away from where it was needed. Often, too, it was dirty and contaminated.

And impure water led to diseases and parasites that sapped the strength of the people.

Under the Ngwazi's leadership, the problem of water supplies in the rural areas has been tackled with vigor and determination since Independence.

Thousands of boreholes have been drilled to bring clean water from below the surface of the earth to villages and settlement schemes throughout the country. Thousands of wells have been protected by concrete aprons to prevent animals dirtying them. Extensive campaigns have been mounted to teach people the necessity of drinking only clean water.

Even more impressive, by making use of a simple natural law--that water will always flow to the lowest level--the Government has provided the people themselves with a chance to improve dramatically their way of life.

Anthu a m'midzi eni ake akhala akuika mipope m'madera awo, pofuna kuti azimwa madzi aukhondo, mogwirizana ndi a mu Unduna wa za Chitukuko ndi Zosamalira Anthu. Iwowa amawathandiza kubweretsa madzi kuchokera kumadera okwera ndi kufika kumidzi yawo. Anthuwo amagwira ntchitoyi modzithandiza wokha, polumba ngalande modzayalika mipope, yomwe mwina imakhala ya mamailosi angapo. Boma limawathandiza anthuwa, powapatsa alangizi woyang'anira ntchitoyi, zipangizo zake kudzanso mipope.

Pamakhala ntchito ya kalavulagaga pa miyezi yambiri, pofuna kuti anthu ayigwire mogwirizana. Koma malipiro ake amakhala a akulu, chifukwa choti amamwa ndi kuphikira madzi aukhondo a m'mipope.

Gravity-fed rural piped water projects stem from the people. It is they who decide that they would like to have a better water supply. After consultations with Community Development officials, a permanent source of water is found at a level higher than that of the area to be served. The villagers organize themselves to provide labor to dig many miles of trenching for the pipes. The Government provides experts to supervise the work and funds for materials and piping.

It takes many months of hard work and cooperation by the villagers. But the final reward of being able to turn a tap and have clean water for drinking and cooking makes it all worthwhile.

2. USODZI WA NSOMBA M'MALAŴI

Chigawo chosapyola theka la dziko lino la Malaŵi ndi madzi a m'nyanja, a m'mitsinje ndi a m'maiwe ndipo dziko la Malaŵi lili ndi nyanja zisanu--ya Malaŵi, ya Malombe, ya Chilwa, ya Chiuta ndiponso ya Kazuni. Palinso mitsinje yambiri koma wodziŵika kwambiri ndi wa Shire umene ndi wokhawo umachokera m'nyanja ya Malaŵi.

Madzi a m'nyanja, a m'mitsinje ndi a m'maiŵe ali ndi mitundu yambiri ya nsomba zomwe anthu amazidya ndi kuzigulitsa kotero kuti usodzi wa nsomba ndi wofunika kwambiri m'dziko lino la Malawi--njira zakale ndi zatsopano zogwirira nsomba zikuthandiza pogwira nsomba zambiri.

Usodzi umathandiza anthu ambiri mwa njira zosiyanasiyana--pozigwira, pozisunga, pozinyamula, pozigulitsa ndi pozidya. Ndipo khalidwe lachidziŵikire la Angelezi lomadya "nsomba ndi mbatata yokazinga" lazika mizu m'Malaŵi.

Nsomba ndi zambiri ndipo zili ndi zofunika zambiri ku matupi athu ndiponso potipatsa chuma. Pa chifukwa ichi a Dipatimenti yoyang'anira za usodzi wa nsomba womwe ali mu Unduna wa za Malimidwe ndi Zolengedwa akuchita chotheka kuti anthu a dziko lino azipeza phindu lokwanira kuchokera munsomba za m'madzi a dziko la Malaŵi.

M'chaka cha 1978, pafupifupi nsomba zolemera matani 68,000 adazigwira ndipo mwa izi matani 3,306 adazitumiza kumaiko ena.

FISHERIES IN MALAŴI

One third of Malaŵi is water in lakes, rivers and swamps and Malaŵi has five lakes--Lakes Malaŵi, Malombe, Chilwa, Chiuta and Kazuni. There are also many rivers, the most important being the Shire, the only one that flows from Lake Malaŵi.

The water of the lakes, rivers and swamps yield fish of different varieties for local consumption and export and the catching of fish in Malaŵi forms an important industry that uses age-old methods and modern techniques yielding tens of thousands of tons of fish.

Fishing provides livelihood to many people in many capacities--actual catching fish, storing, transporting it, trading it and preparing it for consumption. And the English habit of eating "fish and chips" is well established in Malaŵi.

Fish is a plentiful and relatively cheap source of protein in the diets of many people and there are people who depend wholly on fish for food and livelihood. At the same time, the Fisheries Department of the Ministry of Agriculture and Natural Resources is doing its utmost so that the people of this country can derive the most benefit from the fish of the waters of Malaŵi.

In 1978, nearly 68,000 metric tons of fish were landed. Of these, some 3,306 metric tons were exported.

Malo wodziŵika kwambiri pausodzi wa nsomba molingana ndi mmene amazigwirira ndi ku Nyanja ya Chilwa, m'boma la Zomba. Nyanjayi njosazama konse ndipo madzi ake satuluka kupita kulikonse. Malo ena m'Malaŵi muno amene usodzi wa nsomba ndi wofunika kwambiri molingana ndi kuchuluka kwake ndi mbali ya kummwera kuvuma kwa nyanja ya Malaŵi, mbali ya ku Mangochi, mbali ya kummwera chakuzambwe kwa nyanja ya Malaŵi, ku Nyanja ya Malombe ndi kumtunda kwa Shire, kunsi kwa Mtsinje wa Shire, ku Domira Bay, m'dera la boma la Salima, ku Nyanja ya Chiuta, m'boma la Machinga, ku Likoma ndi ku Chizumulo (zomse ndi zilumba zoyandikana m'nyanja ya Malawi ndi mbali ya boma la Nkhata Bay), ku Karonga ndi ku Chilumba kudzanso m'magombe wozungulira nyanja ya Malaŵi ku Nkhata Bay.

Pofuna kugwira nsomba, Amalaŵi ali ndi njira zosiyanasiyana zakale ndi zatsopano zomwe. Koma njira yodziŵika kwambiri ndi yogwira ndi matchera amene amagwira nsomba m'makha zikati ziyesere kupyola ukonde.

Makoka ndi amene amazungulira nsomba pamalo m'nyanja nkuzikokera kugombe kumene amakazikhuthula.

Maukonde wokhala ngati thumba amakakokolola nsomba mkati mwa nyanja nkumakazikhuthulira m'mabwato.

Ndiye pali mtundu wina wakalekale wodziŵika ndi dzina loti chilimira womwe susiyana kwenikweni ndi uja wonga thumba.

Asodzi amene amapha nsomba zambiri za malonda amagwiritsa ntchito ukonde wokhala ngati thumba pomangirira kumabwato aŵiri amene amayendera pamodzi pamtunda wotha kuutsekula kokwanira.

Kunsi kwa mtsinje wa Shire anthu amagwira nsomba m'miyono, m'maukonde woponya ndi ena wokhala ngati thumba molingana ndi nyengo ya chaka.

The most important fishing areas in Malaŵi in terms of tonnage include: Lake Chilwa in Zomba District. This lake is relatively shallow with no outlet. Other important fishing areas of Malaŵi in order of their importance are the South East arm of Lake Malaŵi, that is Mangochi area; South West arm of Lake Malaŵi, Lake Malombe and Upper Shire, Lower Shire River, Domira Bay area in Salima District, Lake Chiuta in Machinga District, Likoma/Chizumulo (which are twin islands in Lake Malaŵi and part of Nkhata Bay District), Karonga/Chilumba on Lake Malaŵi and part of Nkhata Bay area on Lake Malaŵi.

In catching fish, people in Malaŵi use all types of methods including traditional ones but the most important ones are: gill nets (matchera) which catch fish by the gills as they try to pass through the mest of the net.

Drag nets (khoka) are ones that surround fish on a portion of the lake and draw it towards the beach where it is hauled.

The ring net surrounds fish in the middle of the lake and traps it by closing the bottom of the net forming a shallow basin from which the fish is scooped into boats.

Then, there is the traditional type of sein net--Chilimila--which uses a principle similar to that of ring nets.

The trawl net is the one used by commercial concerns. This is a bag shaped net the mouth of which is tied to two boats sailing side by side at a distance enough to open it.

In the Lower Shire marshes fish traps, Castnets and Scoopnets are used extensively at certain times of the year.

Nsomba ndi zoyenera kuziteteza ngati tifuna kuti ana athu a mtsogolo nawonso adzakondwere nazo. Boma lidapanga malamulo woteteza nsomba (Cap. 66.06) kuwona m'mene anthu akuzigwirira ndi kufufuzanso za madera amene nsomba zimapezeka zambiri.

Fish is a resource which must be protected to ensure that future generations will enjoy it. Government controls fishing through Regulations under the Fisheries Act (Cap 66.06) and the monitoring of the fish landings from areas where fish stocks are assessed scientifically.

3. ADMARC IMAGULA MBEWU ZA ALIMI

Alimi wamba a m'midzi m'dziko lonse lino la Malaŵi, pamodzi ndi eni maesiteti ndi mafamu aakulu; amapeza zokolola zambiri, monga chimanga, fodya, mpunga, mtedza, nyemba, thonje, mapira ndi mbewu zina zotero; zomwe zambiri mwa izo amazigulitsa kuti apate ndalama.

Mwaŵi wake ngoti, angakhale kuti mlimi wamba aliyense amakolola michepekedwa; komabe amathandiza dziko lino potumiza zokolola zakezo kumaiko akunja. A Bungwe la ADMARC amatsegula misika ponseponse nkumagula mbewu zonse zimene alimiwo angalime.

Panthaŵi yomweyonso, Mtsogoleri wathu wa dziko lino la Malaŵi Ngwazi Dr. H. Kamuzu Banda wakhala akunena nthaŵi zonse kuti anthu akefe tilimbikire kulima kuti dziko lino lisangokhala ndi chakudya chokwanira chokha; komanso chakudya china chizitsala kuti tizikagulitsa kumaiko akunja kuti tikhalenso ndi ndalama zochokera kumaiko akunjawo.

Amalaŵi amvera pempho la Ngwazi ndipo padakali pano zokolola zawo zimakhala mbewu zabwino ndithu. Mbewu zofunika kwambiri zimene Amalaŵi amalima ndi monga chimanga, mpunga, nyemba, kabaifa, ndiwo za mtundu wa nyemba, chinangwa, khofi, mkondadzuŵa, mapira, maŵere, chitowe ndi mbewu zina.

Pofuna kugula mbewuzi kuchokera kwa alimi, Bungwe la ADMARC lili ndi madepoti 12; ndipo ikakwana nthaŵi yokolola dzinthu; limakhazikitsa misika yokwana 903 kumadera onse m'dziko muno kumene amalima mbewuzo; ndipo yambiri mwa misikayo amaitsekula kumadera a kumidzi.

ADMARC BUYS SMALLHOLDERS' CROPS

Smallholder farmers in the villages throughout Malaŵi as well as estate and large farm owners every year produce great quantities of maize, tobacco, rice, groundnuts, beans, cotton, millet and other crops most of which are sold for money.

Fortunately for the smallholder farmers whose individual produce is not large but who nevertheless contribute to the exports of this country, the Agricultural Development and Marketing Corporation (ADMARC) provides ready markets for any quantity they may produce.

At the same time, the Malaŵi leader, Ngwazi Dr. H. Kamuzu Banda, has always emphasized that people should use the land fully so that the country is not only self-sufficient in food but there is surplus for sale abroad to earn foreign exchange.

Malaŵians have responded to the Ngwazi's appeal and are now producing good quality crops. The main crops Malaŵians grow are; maize, rice, beans, peas, pulses, cassava, coffee, sunflower, sunsun, sorghum, millet, green gram and sesame seed among others.

To buy all these crops from farmers, ADMARC has 12 main depots and at the height of the harvesting season establishes over 903 markets in the farming areas all over the country most of which are in very remote places.

In bringing the markets close to the farmers, ADMARC enables them to see the demand that their crops command. This in turn encourages smallholder farmers to produce more and good quality crops. Some even aspire to go into commercial farming.

Potsegula misika kufupi ndi alimiwo, Bungwe la ADMARC limawathandiza alimi kuti aone kufunika kwa mbewu zawo. Zoterezi zimawalimbikitsa alimi kuti azilima mbewu zambiri ndi kupezanso mbewu zabwino kumalonda. Alimi ena pamafika pofuna kutsegula mafamu aakulu kuti azipata ndalama zambiri.

Titapita kumisika ya ADMARC timangoona anthu ali thukuta kamukamu, komabe amakhala alimi aakazi ndi aamuna wosekerera; akutenga mbewu zawo kudzagulitsa nkumalandira ndalama. Amasekerera chifukwa amadziŵa kuti akhala ndi ndalama m'matumba mwawo zogulira zovala zabwino, kumangitsira nyumba zabwino ndi kutumiza and awo kusukulu; mosaiŵalanso kubweza ngongole za boma ndi kugula zipangizo zofunika pantchito ya ulimi pokonzekera zodzabzyalanso mbewu zina mtsogolo.

Amalaŵi alimbikitsidwa ndi boma kuti awonjeze zakudya monga chimanga; osati powonjezera maekala ambiri ayi; koma potsata malimidwe a makono kuti azigulitsa zakudya zotsalazo nkulimanso mbewu zina zimene zimabweretsa chuma chambiri paekala imodzi.

Mbewu zikachoka ku misika amazitutira ku mashedi ndipo kumeneko amazitumiza kumadera kumene zingafunike kwambiri; kapena kuzitumiza kunja kwa dziko lino. Mashedi amene alipo pakali pano ali ndi malo aakulu okwana makyubiki fiti 25 miliyoni.

Kumisika ya ADMARC ndi kumadepoti ake samangogula mbewu zokha ayi; komanso amawagulitsa alimi zipangizo zofunika pantchito yawo monga mbewu zosankhidwa bwino, feteleza, mankhwala wophera tizilombo, makina wopopera mankhwala, ngolo, mapulawo ndi zipangizo zina. Mwa njira imeneyi, alimi amathandizidwanso chifukwa sawononga ndalama zambiri zofunika paulendo zimene akadagwiritsa ntchito atafuna kukagula zinthuzi kumatawuni.

The scene at ADMARC markets is that of seated but smiling farmers, both men and women, busy bringing their produce for cash sale. They smile because soon they will have money in their pockets with which to buy better clothes, build better houses, and send their children to school, not forgetting loan repayments and the buying of farm inputs in readiness for the next crop season.

Malaŵians have been encouraged by the Government to increase production of food crops such as maize, not necessarily by increasing acreage but by using modern methods of farming so that they can have a surplus for sale as well as sparing most of the land for cash crops that offer a higher return per acre.

From the markets the crops are transported to storage sheds from where they are distributed to areas of need or prepared for export. The existing sheds have a storage capacity of 25 million cubic feet.

ADMARC markets and depots do not only buy crops, but also sell to farmers farming needs in the form of selected seed, fertilizers, pesticides, spraying equipment, farm carts, ploughs and other farm essentials. In this way, again farmers are saved transport and other costs which they would have incurred were they to look for these in towns.

4. AMAYI PANTCHITO YA CHIPANI NDI YA CHITUKUKO

Chokondweretsa kwambiri ndi choti amayi a dziko lino awonetsa luntha lawo potumikira chipani cha Malaŵi Congress Party ndiponso pachitukuko cha dziko lino.

Tikayang'ana pachiwerengero cha anthu chomwe chidachitika m'zaka za 1966 ndi 1977 tiwona kuti dziko la Malawi lili ndi amayi a zaka zosiyanasiyana ambiri poyerekeza ndi amuna. Mwachitsanzo paanthu 5,561,821 amene adaŵerengedwa m'chaka cha 1977, 2,887,289 adali amayi. Chokondweretsa kwambiri ndi choti amayi amenewa akuthandiza kwambiri pantchito zokweza dziko lino.

Amayi akhala akuthandiza ndi kutumikira molingana ndi miyambo yathu makamaka popeza chakudya angakhale kuti kalero adalibe mphamvu ndi udindo weniweni pomachita zinthu. Masiku ano, iwo ndiwo amene akutsogelera pantchito ya ulimi makamaka kumadera a chitukuko.

Kuyambira chaka cha 1958, pamene Prezidenti Wamuyaya, Ngwazi Dr. H. Kamuzu Banda, adakonzanso bwino bungwe lakale la ndale la Nyasaland African Congress, amayi a dziko la Malaŵi akhala akuthandiza kuyendetsa chipani kupyolera m'bungwe la Amayi, lotchedwa Women's League.

Poyambitsa bungwe la Amayi, mtsogoleri wa dziko la Malaŵi adawapatsa mwaŵi wapadera wokhala ndi kufika pomwe ali masiku ano.

WOMEN'S ROLE IN PARTY AND DEVELOPMENT

One of the most gratifying aspects of independence is the role the women of this country have played and continue to play in the political Party, the Malawi Congress Party, and in the development of the country.

A glance at the census counts of 1966 and 1977 reveals that there are more women in Malawi almost in all age groups. For example out of a population of 5,561,821 in 1977, some 2,887,289 were women. It is pleasing to note that this majority plays more than its full share in the country's affairs.

The women have always played an important role in our traditional society especially in the production of food though in the past they did not have a strong voice in the community. Today they take a leading part in farming, especially in the development project areas.

Since 1958, after the return home of His Excellency the Life President, Ngwazi Dr. H. Kamuzu Banda, who reorganized the old Nyasaland African Congress, the women in Malawi are part and parcel of the political movement through the League of Malawi Women, which is otherwise known as the Women's League.

By forming the Women's League, the Malawi leader gave the women that rare opportunity to be what they are now--"a political and social force," to use the Ngwazi's own words.

Chipani cha Malaŵi Congress Party chomwe chidaloŵa m'malo mwa chipani chakale cha Nyasaland African Congress chili ndi zigawo zitatu: Bungwe Lalikulu, Bungwe la Amayi ndi la Achinyamata. Chipanichi chidagaŵidwa monga phiri la ndon[illegible] imodzi pokhala ndi nthambi m'midzi. Palinso makomiti ku Maeliyo, ku Madisitirikiti, ku Malijoni kenaka ku Likulu kwenikweni. Amayi ali ndi wowaimila m'makomiti ameneŵa mpaka ku Lijoni.

Pachifukwa ichi, pali amayi amene ali Aphungu a Nyumba ya Malamulo ndiponso Nduna Zazing'ono za Boma. Palinso Makhansala a m'maboma, a m'matauni ndiponso a m'mizinda.

Asungwana a dziko lino ali ndi mwaŵi wopita kusukulu mpaka ku Yunivesite. M'dziko la Malawi muli sukulu za sekondale za asungwana wokhawokha khumi pamene ena amakaloŵa nawo kusukulu zophunzira anyamata ndi asungwana.

Asungwana ambiri amatsiriza maphunziro awo ku Yunivesite ya Malawi chaka chilichonse. Chokondweretsana china ndi choti m'chaka cha 1978, asungwana 378 adalandira madigiri, madipuloma ndi masetifiketi kuchokera kumakoleji a yunivesiteyi. Palinso ena amene adakachita maphunziro wosiyanasiyana kumayunivesite a maiko a kutsidya la nyanja.

Amayi akuloŵa ntchito zosiyanasiyana--ya uphunzitsi, ya banki, ya m'sitolo--poonjezera pa ya Unamwino, yomwe yakhala akuiloŵa chiyambire kalekale. Masiku ano asungwana akukoŵanso ntchito ya Upolisi, imene kale sankaiganizira konse. Nawonso a Capital City Development Corporation, ku Lilongwe ndi wonyadira kwambiri pokhala ndi mayi woyamba wa Chimalaŵi yemwe ndi Mlembi wa bungweli m'dziko muno.

The Malaŵi Congress Party which replaced the old Nyasaland African Congress has three components: the main body, Women's League and League of Malaŵi Youth (or Youth League). The Party is organized in the form of a pyramid, with branches at the village level. Then there are area committees, District Committees, Regional Committees and ultimately the National Executive Committee. Women are represented in these committees up to regional level.

As a result of this, women are Members of Parliament as well as Parliamentary Secretaries. They are also District Councillors, Town Councillors and City Councillors.

The girls of this country have opportunity to go to school up to the university. There are ten girls' secondary schools in Malaŵi, while more girls are admitted to co-education secondary schools which take both boys and girls. Many young women graduate from the University of Malaŵi each year. In fact some 378 young women have obtained degrees, diplomas or certificates from constituent colleges of the university up to 1978. There are others who have qualifications from overseas universities.

Women have gone into various professions--teaching, banking, commerce--apart from the traditional profession of nursing. In fact a growing new field is that of the Police Force, a thing that was not thought of for women. The Capital City Development Corporation in Lilongwe prides itself in appointing the first woman Company Secretary in the country.

Amayi nawonso ali kalikiyiki pantchito za bizinesi kotero kuti masiku ano ali ndi sitolo zawozawo, mabizinesi wonyamula anthu ndi akatundu womwe angakhalenso magalaja.

Chinthu chachikulu chomwe Prezidenti Wamuyaya adachita pamene adabwera kuno kwawo ndicho kuyambitsanso kuti anthu azisunga bwino miyambo yawo. Iye adanena mosakuluwika konse kuti tisamachite manyazi ndi magule athu kapena kulola kuti miyambo yathu ipotere monga momwe amishoni ankafunira. Izi amayi adazitsata popanda chovuta chilichonse kotero kuti sadangotsata miyamboyi kokha ayi, komanso adaikometsa molingana ndi chitukuko cha dziko lathu lino.

Masiku ano amayi amavala zovala za makono akamavina magule a makolo athu ndipo amapeka nyimbo za tanthauzo zofotokoza za moyo wa makono potsatira momwe ankavinira makolo athu--izi amazichita pofuna kusonyeza chitukuko chomwe chachitika ndiponso chomwe chikunkabe mtsogolo.

Kupita mtsogolo kwa amayi a dziko lino la Malaŵi, kwachitika chonchi chifukwa cha Nkhoswe yawo Nambala Wani, Ngwazi imene idaika maziko abwino a chitukukochi.

Poona zomwe amayi akhala akuchita chilandilire cha ufulu wathu, tiwona kuti iwoŵa akuchita zotheka pothandiza pantchito za chitukuko cha dziko lino ndipo ndi chodziŵikiratu kuti iwo adzapitirira kuzichita izi mpaka mtsogolo muno.

Women have also entered business and commerce in a big way, so that they own shops, transport companies and even mechanical workshops.

One of the main things that His Excellency the Life President did when he returned home was to revive our culture and told us not to be ashamed of our traditional dances and values as missionaries wanted us to. Women responded to this very well so that not only has our culture been revived but women have even improved on it in line with the general development of the country.

Women use modern attire when dancing the age old dances of our ancesters. They compose songs in the contexts of the old dances to describe a modern situation--to demonstrate progress and development with a keen eye to the future.

The prospects for advancement for the women of Malaŵi are bright as their Nkhoswe Number One, the Ngwazi, has laid the foundation for their progress.

From what they have done since independence, it is clear the women take the opportunities and move with the country's development. And surely they will continue to be "a force" in all fields of activities.

B. CHAKUDYA CHABWINO CHOYENERA KUPATSA BANJA

KUFUNIKA KWAKE KWA CHAKUDYA CHOYENERA

Chifukwa chiyani timadya chakudya?

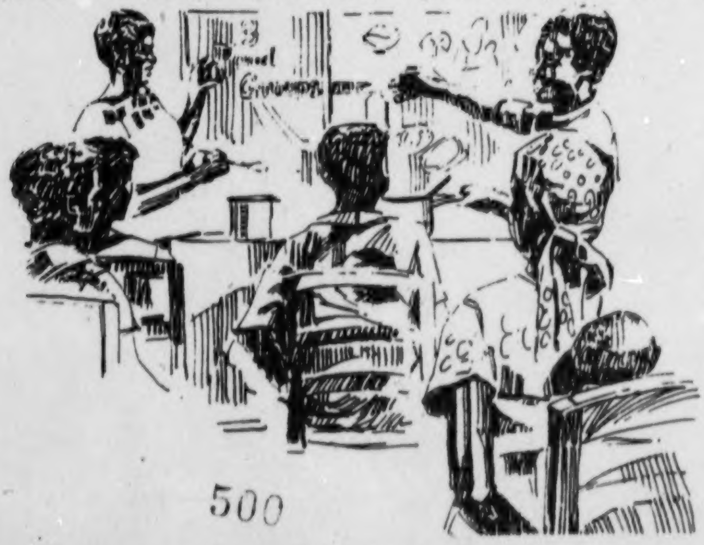
Thupi la munthu monga m'mene zili zomera, limafuna chakudya chokwanira ndi choyenera nthaŵi zonse. Munthu amene sakudya chakudya chokwanira ndi choyenera amakhala ofooka ndi odwaladwala.

Pali chakudya cha mitundu itatu chimene chimafunika m'thupi la munthu:

1. Chokulitsa ndi kulimbitsa thupi.
2. Chopatsa mphamvu.
3. Choteteza thupi kumatenda.

Ndi chakudya chiti chimene tiyenera kudya kuti tikhale a mphamvu?

Kuti tikhale a mphamvu, tiyenera kudya chakudya chokulitsa ndi cholimbitsa thupi 'protein'. Kaŵirikaŵiri m'chakudya chathu mumakhala mulibe chakudya chokulitsa ndi cholimbitsa thupichi. Chakudya chokulitsa ndi cholimbitsa thupi tingachipeze m'nyama, m'nsomba, m'mazira, mu 'cheese', m'mkaka, m'mbewa, m'inswa (ngumbi), m'mafulufute, m'ziwala, m'nkhululu, m'nyenje ndiponso m'chakudya chonse cha m'gulu la nyemba ndi mtedza.



PROVIDING GOOD FOOD FOR THE FAMILY

--FROM 'A GUIDE TO HEALTH AND GOOD
FOOD FOR THE FAMILY' BY CORNELIA
VAN SCELVEN FOR EXTENSION AIDS

THE NEED FOR A BALANCED DIET

Why do we eat food?

The human body is a living thing and like a plant it requires not only a regular supply of food, but also a sufficient supply of the right kinds of food. A person who does not get enough food or food of the wrong kind will be weak and sick.

What are the three main purposes for which the body requires food?

1. Body building foods or protein: to provide materials for growth and repair.
2. Energy foods or carbohydrates: to provide materials for energy and warmth.
3. Protective foods or vitamins: to provide materials for health and protection.

What kinds of food do we need to eat to have strong muscles, healthy skin, good teeth and nails?

We need body building foods - protein. The Malawi diet is often short of protein. Proteins are obtained from two sources:

animal origin - meat, fish, eggs, cheese, insects, milk
vegetable origin - peas, beans, groundnuts

Chifukwa chiyani amayi apakati, a ŵana akhanda ndi ŵana afunika kumadya chakudya chambiri cholimbitsa ndi chokulitsa thupi tsiku ndi tsiku?

Amayi apakati ndi a ŵana akhanda afunika kudya chakudya chambiri chokulitsa ndi cholimbitsa thupi kuti apange mwana ndi mkaka wambiri wakuti mwana aziyamwa. Ŵana afunika kudya chakudyachi chifukwa akukula. Ŵanthu odwala kapena amene akuchira kumene afunika kudya chakudya cholimbitsa thupi kuti apeze mphamvu.

Ndi chakudya cha mtundu wanji chimene tingadyere njala kuti tipeze mphamvu ndi kutenthetsa thupi?

Kuti tipeze mphamvu tiyenera kudya chakudya monga chimanga, mpunga, mapira, mkate, 'buledi', chinangwa, mbatata ndi ntochi. Chakudya cha mafuta chimapatsanso mphamvu koma timafuna chapang'ono.

Kodi tiyenera kudya chakudya chopatsa mphamvu chochuluka bwanji?

Munthu amene amagwira ntchito yathukuta kapena kuseŵera, ayenera kudya chakudya chochuluka chopatsa mphamvu. Koma amene amangokhala akadya chakudya chambiri ndiye kuti amanenepa kwambiri. Tsono, muyeso wa chakudyachi, uyenera kukhala malinga ndi ntchito imene munthu amagwira ndi msinkhu wake.

Chifukwa chiyani chakudya choteteza thupi kumatenda chili chofunika m'thupi la munthu?

Chakudya choteteza thupi ndi chofunika chifukwa chimathandiza thupi kuti lizigwira ntchito yake bwino. Chakudya choteteza thupi kumatenda chimapezeka m'zipatso monga phwetekere, mapapaya, mango, malalanje, maungu ndi kaloti, ndiwo za masamba monga kholowa, khwanya, mtambe, mnkhwani ndo bonongwe. Mchere umene pachigerezi amati 'calcium' ndi 'iron' ndi ofunikanso m'matupi athu.

Why do expectant and nursing mothers and children need extra supplies of body building foods everyday?

Expectant and nursing mothers need extra protein to make the baby's body and the milk to feed the baby. Children need it because they grow fast. People who are sick or recovering from illness need extra protein to give them back the strength they have lost.

What kind of food do we need to eat to satisfy hunger and provide energy and heat?

We need energy foods - carbohydrates - such as maize, rice, millet, cassava, bread and bananas. Such foods are called staple foods. Fats and oil also give us energy but we only need a little of them.

How much do you need of the energy giving foods?

This depends on the kind of work you do, your age and the size of your body. If you do a lot of hard work or play a lot of games, then you need more of these foods. If you are sitting all day but still eat a lot of carbohydrates you will not use up the energy and they may turn to fat on your body.

Why are vitamins important?

Vitamins are important as they help to regulate our body functions for good health. We sometimes call fruit and vegetables 'protective' foods because the vitamins they contain help our bodies to fight disease. Dark green leaves are especially good as are red and yellow fruits and vegetables (i.e., sweet potato and bonogwe leaves, tomatoes, paw paw, orange, pumpkin, carrot, and mango).

As well as proteins, carbohydrates, and vitamins, we need to have small amounts of some minerals in our diet, in particular calcium and iron.

Kodi ndi chifukwa chiyani mchere wa 'calcium' ndi wofunika m'chakudya chathu?

Mchere wa 'calcium' ndi wofunika m'chakudya chathu chifukwa umapanga mafupa, mano ndi zikhadabo. Mchere wa 'calcium' umapezeka mumkaka, matemba amene tingadye ndi minga yomwe, mawere, mchewere, chuna ndi ndiwo za masamba zobiriŵira kwambiri.

Kodi nchifukwa chiyani timafuna mchere wa 'iron' m'thupi mwathu ndipo tingaupeze m'chakudya chiti?

Mchere wa 'iron' ndi ofunika m'magazi chifukwa munthu amene ali ndi mchere ochepa wa 'iron' m'magazi ake, amakhala ofooka. Mwachitsanzo, ngati munthu ataya magazi pangozi, pobereka kapena podwala matenda a chitopa amafooka kwambiri. Ngati mchere wa 'iron' uchepa m'thupi mwathu, timadwala matenda ochepa magazi. Mcherewu umapezeka m'ndiwo za masamba obiriwira, m'chiwindi, mumtima, muimpsyo ndi m'mazira.

KUKONZA CHAKUDYA

Kodi munthu adye chakudya chochuluka bwanji patsiku?

Chakudya chimene munthu angadye patsiku chiyenera kuchuluka malinga ndi:

1. Zaka ndi msinkhu wake wa munthu.
2. Ntchito imene munthu akugwira.
3. Chakudya chimene munthu akonda ndi chimene sachikonda.
4. Kupezeka kwa chakudyacho.

Amuna amadya kwambiri kuposa akazi. Ŵana ayenera kudya chakudya chambiri chifukwa akukula. Amayi apakati, a ŵana akhanda, ŵana ndi wodwala afunika kudya chakudya choyenera.

Why do we need calcium in our diet?

Calcium is needed for the good formation of bones, teeth and nails. It is found in milk, small fish (if eaten whole with the bones), finger millet, chick peas and dark green leaves.

Why do we need iron and what should we eat to get it?

If we do not get enough iron in our food we get 'anemic'. Iron is needed in our blood and if we lose blood by accident or at the birth of a baby or by suffering from hookworm, we can get very weak. Good sources of iron are dark green vegetables, liver, heart, kidney, and eggs.

PLANNING MEALS

How much food should be eaten daily?

The amount of food eaten by a person each day will vary and is determined by:

1) age and size
2) the kind of work the person does
3) personal likes and dislikes
4) availability

Men, because they are bigger, usually need more food than women. Children, because they are growing, need a lot of food. Expectant or nursing mothers, children and sick people have special food requirements.

Everyone in the family should have a 'balanced diet'. What does this mean?

Everyone should eat something from each food group if possible at every meal and at least everyday. This will give the family a balanced diet and their different food requirements will be met. Meals should be planned beforehand, to make sure that a sufficient variety of foodstuffs is available.

Kodi tikati chakudya choyenera titanthauza chiyani?

Aliyense ayenera kudya chakudya cha magalu atatu chokwanira tsiku ndi tsiku ngati kungatheke. Potero banja limadya chakudya choyenera chimene chili ndi zonse zofunika m'thupi la munthu. Pokonza chakudya onani kuti chakudya cha mitundu yonse itatu chilipo.

CHAKUDYA CHOSAYENERA NDI TSEMPHO

Kodi anthu amadya chakudya cholimbitsa thupi chokwanira?

M'Malaŵi anthu ambiri samadya chakudya cholimbitsa thupi chokwanira makamaka amayi apakati ndi a ŵana akhanda, nthumbidwa, ŵana opita kusukulu ndi anthu odwala.

Kodi ndi matenda wati amene amayamba chifukwa chodya chakudya chosayenera?

1. Kwashiorkor: Iyi ndi nthenda imodzi yodziŵika imene imagwira ŵana apakati pachaka chimodzi ndi zaka zisanu. Nthendayi imayamba ngati mwana angodya chakudya chopatsa mphamvu chokha monga nsima pamene wasiya kuyamwa. Mwana otere sikero yake imatsika ndipo kenaka nkhope, miyendo ndi manja zimatupa ndiponso sakonda kudya.
2. Marasmus: Ŵana amadwala nthendayi chifukwa choti sakudya chakudya chokwanira. Mwana otere sikero yake imatsika, nkhope yake imaoneka ngati ya nkhalamba maso ake amakhala otong'oka. Tsitsi lake limasosoka, limakhala lofiira ndiponso lonyozoloka, amaonda kwambiri komanso amafuna kudya kwambiri.

Suggestions:

1. Show pictures or samples of the different food groups.
2. Plan balanced meals for the family for a week.

POOR DIETS AND MALNUTRITION

Do people eat enough protein?

In Malawi, many people do not eat enough protein, especially expectant and nursing mothers, toddlers, school-going children and sick people.

What diseases are caused by poor feeding?

1. Kwashiorkor: One common form of malnutrition occurs among children from 1-5 years. This disease is caused by a diet which consists mainly of starchy food and contains very little protein especially when there is little or no breast milk. A child suffering from kwashiorkor is underweight and in the later stages the face and limbs are swollen, and the child has little appetite.
2. Marasmus: The other form of malnutrition is marasmus, which means starvation. Starvation is caused by a diet which contains insufficient foods of all kinds. A child suffering from marasmus is underweight and has a thin face rather like an old man with bright alert eyes. Hair may come out easily, become straight and pale or reddish in color. He is very thin but has a good appetite.

3. Kuchepa magazi: Nthendayi imayamba ngati mchere wa 'iron' uchepa m'magazi. Kuno ku Malaŵi nthendayi ingathe kupezeka chifukwa cha Malungo ndi kuchepa kwa mchere wa 'iron' m'chakudya. Kuchepa kwa magazi kungayambe chifukwa cha njoka za m'mimba monga nthenda ya chitopa ndi likodzo. Munthu wodwala nthendayi amafooka msanga, khungu lake limaoneka loyera ndiponso mkati mwa chikope cha m'munsi mumaoneka moyera kusonyeza kuti alibe magazi ambiri. Ŵana odwala nthendayi sasangalala. Nthendayi ndi yoopsya makamaka kwa amayi apakati, a ŵana akhanda ndi ŵana chifukwa imawafooketsa.

Chifukwa chiyani mabanja wena samadya chakudya chabwino chokwanira?

Mabanja wena sakudya chakudya choyenera ndi chokwanira chifukwa cha:

1. Kusadziŵa ubwino wa chakudya chosiyanasiyana.
2. Kugulitsa chakudya chonse chabwino chimene amalima osasungako china kuti azidya monga mwachitsanzo mtedza.
3. Miyambo kuti asamadye chakudya china monga kuletsa wana kudya mazira.
4. Kugula chakudya chimene sichili chofunika m'thupi ngati zakumwa monga kokakola.
5. Kusaweta nkhuku m'mabanja wena ndiponso chifukwa chosalima ndiwo za masamba.

Zoyenera kuchita:

1. Pangani ulendo okayenda kuchipatala ndipo funsani a dokotola kapena a namwino.
2. Afunseni kuti akuonetseni wodwala matenda a kwashiorkor.

3. Anaemia: This can be caused by lack of iron in the blood. The red coloring matter is reduced and makes the blood pale. In Malawi it may be due to malaria and a shortage of iron in the diet. Anaemia is also caused by certain types of worms, for example hookworm and roundworm and also biharzia. A person suffering from anaemia becomes tired very easily. The inside of the lower eyelid will look very pale and the skin paler. Children suffering from anaemia are not as active as when they are well. It is especially dangerous for pregnant and nursing mothers, babies and children, making them weak.

What are the reasons why some families do not eat enough foods?

1. Lack of knowledge about the value of various foods.
2. Available good food is sometimes all sold and nothing kept for eating, for example, groundnuts.
3. Food taboos, preventing use of such foods as eggs.
4. Purchase of prestige foods of little food value, for example mineral drinks.
5. Some families do not grow vegetables or keep poultry.

Suggestions:

1. Ask a doctor or nurse to talk to the group about malnutrition.
2. Arrange a visit to a hospital, asking the person in charge to let the group see malnutrition cases.

C. TECHNICAL VOCABULARY LISTS

I. Forest Management

afforestation	-	kubzala mitengo
arboriculture	-	kubzala mitengo yokongoletsa malo
beating up	-	kuwokera
clear felling	-	kuyeretsa
coppice	-	mphukira
exotic trees	-	mitengo yachilendo
forest management	-	kasamalidwe ka nkhalango
forestry nursery	-	nazale ya mitengo
forest protection	-	kuteteza nkhalango
hardwoods	-	mitengo yolimba
indigenous trees	-	mitengo yosachokera maiko a kwina
land preparation	-	kutipula
mixed plantations	-	malo a mitengo ya mitundumitundu
natural regeneration	-	kudzimerera
plantation	-	malo a mitengo
productive forest	-	nkhalango yopindulitsa
pulpwood	-	mitengo ya mapepala
pure plantation	-	malo a mitengo ya mtundu umodzi
rotation	-	kasinthasintha wa mbewu
softwoods	-	mitengo yofewa
thinning	-	kupatula mitengo yofooka
tree planting	-	kubzala mitengo
weeding	-	kupalira
yield	-	zokolola
forestry boundary	-	malire a nkhalango
forest rules	-	malamulo a kasamalidwe ka nkhalango
public land	-	malo amene boma likugwiritsa ntchito
river	-	mtsinje

II. Land Husbandry, Land Use and Soils

artificial waterway	-	ngalande ya madzi
bund	-	mgula
clay	-	makande
contour farming	-	kulima molambala mtsetse
erosion	-	kukokoloka kwa nthaka
land	-	malo
land husbandry	-	masamalidwe a malo
multiple use	-	cha ntchito zambiri
rotation in farming	-	kulima mosinthasintha mbewu
rotation grazing	-	kusinthasintha malo odyetsera ziweto
runoff	-	madzi a mvula oyenda pamwamba
sand	-	mchenga
soil conservation	-	kuteteza nthaka
soil erosion	-	kukokoloka kwa nthaka
soil fertility	-	chonde
terrace	-	terasi
waterway	-	modzera madzi
watershed	-	wogwera mitsinje
watershed management	-	kasamalidwe ka malo agwera mitsinje

III. Water Resource Management

catchment area	-	khwaŵa
drainage basin	-	khwaŵa
evaporation	-	kupepeluma
flood	-	kusefukira kwa madzi
ground water	-	madzi a mvula amene amaloŵa m'nthaka
intermittent streams	-	timitsinje towuma chirimwe

perennial stream - mitsinje sosaphwa

precipitation - mvula

raindrops - madontho a mvula

spring - kasupe

stream density - kuchuluka kwa mitsinje

water pollution - kuipitsidwa kwa madzi

IV. Aquatic Ecology

breeding habits - maberekedwe

feeding habits - madyedwe

fin - zipsyepsye

fish management - kasamalidwe ka nsomba

lake - nyanja

pond - chithaphwi

rapids zone - dera la mathithi

transparency - kuonekera

turnover - phindu

V. Irrigation and Drainage

artificial drainage - michera

breach - kugamula

bund - mgula

canal - ngalande ya madzi

dam - damu

evaporation - kupepeluma

fertilizer - fetereza

irrigation canals - ngalande zotsiririra

irrigation water - madzi otsiririra

saline soil - nthaka mchere

water conservation - kagwiritsidwe ntchito bwino ka madzi

VI. Wildlife Ecology and General Conservation

carnivores	nyama zimene zimadya nyama zina
competition	mpikisano
conservation	kasamalidwe
decay	kuwola
herbivores	nyama zimene sizidya nyama zina
limiting factor	choletsa
management	kasamalidwe
mutualism	kukhala mothandizira
natural resources	zolengedwa
nutrients	zakudya za mbewu
omnivore	nyama zimene zimadya nyama zina ngakhalenso zomera
overpopulation	kuchulukitsa
pesticides	mankhwala ophera tizirombo
pollution	kudetsa, kuipitsa
population	kuchuluka
population growth	kachulukidwe
territory	dziko
transpiration	kupuma kwa mitengo
urbanization	kuchuluka kwa anthu a m'tawuni
wildlife management	kasamalidwe ka nyama za mnkhalango

D. A BASIC ENGLISH - CHICHEŴA DICTIONARY*

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* This dictionary was developed by the British volunteer organization in Malawi, the VSO.

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NOTES ON USAGE

This dictionary is exactly as its title suggests--basic. It is by no means comprehensive and may well contain a number of inaccuracies, for which I apologise.

As it has been compiled in the Mulanje District of Malawi this will be reflected in the prevalence of words most commonly used in that district. It should be relatively simple for someone working elsewhere in Malaŵi to establish the most common usages in their own place of work.

In my own experience every minute spent in attempting to grasp the elements of Chicheŵa has later resulted in a much greater saving in time not only for myself, but also for those who would otherwise have had to act as interpreter.

. hope subsequent medical volunteers will edit and extend the vocabulary outlined here. If volunteers are ever to play a part in the extension of Primary Health Care then a command of their local languages is going to be even more essential than for those of us who have worked largely in a hospital setting.

A. W. Cameron

Mulanje, July '79.

THE SKELETON	*MAFUPA*	NOTES
A bone	*pfupa*	*chipfupa*- a large (marrow) bone.
tendon, ligament	*mtsempha*	general word for blood vessel also.
joint	*mfundo*	also a knot, tumour, or inflammed gland.
skull, cranium	*chibade*	also *chigaza*
occiput, back of head	*nkhongo*	*chankhongo*- at the back of the head.
anterior fontanelle	*liwombo*	
back, backbone	*msana*	*pfupa la msana* - vertebra.
lower back, sacrum	*nkolokolo* *chifuzi*	usually used by female.
sternum	*chifuŵa*	a general word for chest.
rib	*nthiti*	
jaw-bone	*nsagwada* *chibwano*	
tibia, shinbone	*nsongola* *msolo* *kakolo*	
knee	*bondo* *bombono*	
muscles	*minofu*	also soft tissues.

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sciatica	*nyamakazi*	
rheumatism	*nyamakazi*	less common.
a splint	*thabwa*	lit. a plank.
deformity	*chilema*	
accident, mishap	*ngozi*	

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to walk	*kuyenda*	
walk with a limp	*-tsimphina*	e.g. after spraining one's ankle.
be lame	*-punduka mwendo* *-lumala mwendo*	from birth.

THE SKELETON (cont.)	*Mafupa*	Notes
break, fracture	*-thyola* *-swa*	
be fractured	*-thyoka*	*"Mwendo wathyoka."* "The leg is broken."
set a bone	*-lumikiza*	
be bound together	*-lumikizidwa*	
amputate	*-dula*	
be wounded, hurt	*-pweteka* *-vulala*	
dislocate	*-gumumuka* *-guluka* *-gwedemuka* *-bzungunuka*	
sprain	*-pinda* *-binya* *-pinya*	

THE LIMBS	*ZIWALO*	NOTES
arm, forearm	*mkono*	
hand	*dzanja*	*dzanja la manja* the right hand. *dzanja la manzere* the left hand.
wrist	*mfundo ya dzanja*	
finger	*chala*	
thumb	*chala cha manthu*	
elbow	*chigongono* *kasukusuku*	
shoulder	*phuzi* *phewa*	
armpit	*mkhwapa*	
palm	*chikhatho*	
finger nail	*chikhadabo*	
fist	*faiti* *nkhonya* *bokoseni*	English more particularly a blow with the fist.

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leg, lower limb	*mwendo*	

THE LIMBS (cont.)	*ZIWALO*	NOTES
foot	*phazi*	
sole of foot	*kuphazi*	
ankle	*kakolo*	quite imprecise
toe	*ohala*	
knee	*bondo* *bombono*	
muscles of calf	*katumba*	
hip	*thako*	pl. *matako* buttocks
thigh, lap	*nohafu*	
edge of toe-nail	*nkhalusa*	also edge of finger-nail

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swell, be oedematous	*-tupa*	*"miyendo yatupa."* "The legs are swollen."
bump, knock	*-gunda*	
bend, fold	*-pinda*	*"Mupinde miyendo."* "Could you bend your legs."
straighten	*-ongola*	
relax, loosen	*-fewetsa*	
catch, take hold of	*-gwira*	
run	*-thamanga*	run away or abscond - *kuthawa.*
move (down)	*-sunthisa* *(ku munsi)*	
lift, raise up	*nyamula*	*"Nyamulani* mat***! "Lift your bottom!"
be cramped "Pins & needles"	*-zazamira*	also *"dzanzi"* sleeping of the hands or feet but applicable to muscles. *"Mkono wanga ndinaukhalira ndiye wachita dzanzi."* "I was sitting on my hand and now I have pins and needles."

THE HEAD & FACE	*MUTU NDI NKHOPE*	NOTES
The head	*mutu*	*"Mutu u(ndi) pweteka"* "I have a headache."
face	*nkhope*	
eye(s)	*diso (maso)*	*"Diso latupa."* "The eye is swollen."

THE HEAD & FACE (cont.)	*MUTU NDI NKHOPE*	NOTES
nose, nostril	*mfuno* *mphuno*	
ear	*khutu*	*"Khutu likutaya mafinya."* "The ear is discharging pus."
mouth	*pa kamwa*	*"Tsegulani pa kamwa, ndipo muzipuma!"* "Open your mouth and breathe!"
tongue	*lilime* *lilume* *lilaka*	
neck	*khosi*	
throat	*(m) mero*	*"Ndili ndi nsungu (pa khosi) pa mero."* "I have a sore throat."
hair	*tsitsi*	used invariably in the singular.

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forehead, brow	*mphumi*	
tooth (teeth)	*dzino (mano)*	*"Ndikumva dzino."* "I have a toothache."
chin	*chibwano*	also: *chigadza, chiga(m)wa*
lip	*mlomo*	*mlomo wa mwamba*--the upper lip *mlomo wa kunsi*--the lower lip
corners of mouth	*ndukutu* *mbanwa* *nsati*	also jaws, angle of jaws.
beard	*ndebvu*	
razor	*njero, njere* *lumo*	
cheek	*tsaya*	
gums	*nguluswna* *usinini* *nkhama*	often refers to gums of baby with teeth
tonsil	*lilakalaka*	seldom used
"Adam's apple"	*nkhwiko*	
brains	*uwongo, bongo*	
eyeball	*diso*	
eyelid	*chikope*	
eyelashes, eyebrow	*nsidze*	

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THE HEAD & FACE (ct.)	*MUTU NDI NKHOPE*	NOTES
blindness	*khungu* *(la maso)*	also skin - a tonal word
stye	*nsechera* *nsokera*	
deafness	*gonthi*	
corneal opacity	*ng'ala*	
epistaxis	*m'khamphuno*	
earache	*m'khutu*	*"Ndikumva m'khutu"* "I an have earache"
dandruff	*pfundu*	
goitre	*chidokhomiro* *chitsokomiro*	
meningitis	*matenda* *bongo*	Not very specific
cerebral malaria	*malungo* *akulu*	lit. the big fever or malaria
nasal catarrh, common cold	*chimpfine*	
bloodshot eyes	*maso ofiira*	as in measles. loose for conjunctivitis
hiccoughs	*chidikhodikho* *chidikhwidikhwi*	a small piece of cloth or thread from the baby's clothing is often placed over a baby's forehead to treat this.
stammering	*chibwibwi* *matutu*	real stammering more a hesitation
wax	*phula* *m'khutu*	
blind person	*munthu wa khungu* *boliboli*	
deaf person	*gonthi*	
dumb person	*bububu*	*?mbewewe*
spectacles	*mandala* *magalasi*	

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to see	*ku-ona* *-penya*	
hear, understand, feel, listen	*-mva*	

THE HEAD & FACE (ct.)	*MUTU NDI NKHOPE*	NOTES
talk, speak	*-ti* *-nena* *-lankhula*	 converse at length
tell, instruct	*-uza*	

smell	*-nunkhiza* *-nunkha* *-nukhira*	 smell badly smell pleasantly
taste	*-laŵa*	
lick	*-seteka*	
cry, mourn	*-lira*	*"Osalira!"* "Don't cry!" to a child
sneeze	*-yetsemula*	
blow the nose	*-mina*	*-minitsa* blow someone else's nose
open one's mouth	*-tsegula pa kamwa*	
rinse one's mouth	*-chukucha m'kamwa*	
hiccough	*-chita nchirinchiri* *-dikwira*	
wash the face	*-sukusula*	
squint	*-yang'anira m'chimphepete* *-yang'anira m'chambali*	

THE CHEST	*CHIFUWA*	NOTES
The lung	*phapu* *papu*	
breast	*bere*	
diaphragm	*chipfunda mtima* *makhalang'oma*	
"bosom"	*chifunato*	expressed by holding two handfuls of anything against the breast. Also "bra".

bronchitis	*chifuŵa*	
common cold	*chifuŵa* *chimpfine*	

THE CHEST (cont.)	*CHIFUWA*	NOTES
cough	*chifuwa*	
	chitsokomolo	
	chikoso	
T.B.	*matenda a T.B.*	
	chifuwa chachikulu	*chikoso chachikulu etc.*
pneumonia	*chibayo*	
pleurisy	*chibayo*	
	chisoma	sharp pain in chest, vomiting, fever
	chilaso	a sharp pain in the chest like pleurisy
influenza	*chimpfine*	all rather non-specific
	chisoma	"
	chifuwa	"
asthma	*phumu*	

sputum, phlegm	*makhololo*	"Have you spit?"
blood-stained sp.	*makhololo a magazi*	
spittle, saliva	*malobvu*	
	mate	
breath, air	*mphweya*	
mucus of the nose	*chimpfine*	
nasal discharge	*mamina*	

to breathe	*ku-puma*	*"Mukupuma bwino?"* "Are you breathing well?" If the answer is no, the patient might have exertional dyspnoea, asthma, etc.
breathe with difficulty, gasp	*-dakhwira*	
	-koka mtima	often in dying
be out of breath	*-tha phuma*	also *"Wefu-wefu!"*
cough	*-khosomola*	
	-tsokomola	
spit	*-tsira mate*	
	-labvula	

THE HEART & BLOOD	*MTIMA NDI MAGAZI*	NOTES
The heart	*mtima*	
blood	*magazi*	
artery, vein blood vessel	*mtsempha*	*"tifuna kukupatsani madzi m'mtsempha."* "We want to give you some fluid into a vein."
small artery or blood vessel	*mtanzi*	
clotted blood	*ndopa* *mlopa* *mulopa*	
dizziness	*chizungulire* *chizumbazimba* *zwe! zwe!*	whirling around

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have paliptations	*mtima uthamanga* *gu! gu! gu!* *thi! thi! thi!*	lit. the heart is running
have high B.P.	*magazi athamanga kwambiri*	
have heart pain	*mtima uwawa, upweteka*	
have oedema of legs	*miyendo* *yatupa*	
be anaemic	*magazi sali* *bwino*	
have varicose veins	*mitsempha* *imatupa*	
jaundice	*chikasu*	

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beat (pulse)	*-gunda* *-dumula*
faint	*-komoka* *-gwapo*
come round	*-tsitsimuka*
coagulate	*-undana* *-gwirana*
spurt out	*-chorola* *-pulika*
feel dizzy	*-mva chizungulire* *-mva chizumbazumba*

THE HEART & BLOOD (ct.)	*MTIMA NDI MAGAZI*	NOTES
be pale, gray in colour, look weak	*-tumbuluka* *-nyonzoloka*	being stunt - *pinimbidzika*

swollen lymphatic glanda	*mwanabere*	particularly in the groins or armpits after sepsis.
epilepsy	*manjirinjiri*	
swelling (of glands)	*chotupa* *mfundo*	many other words - see SKIN

THE ABDOMEN	*(M')MIMBA*	NOTES
The organs	*Ziŵalo*	also means limbs
stomach	*mimba*	
bowels, intestines	*matumbo*	
large intestines	*matumbo akulu*	also ?rectum
small intestines	*matumbo ang'ono*	
anus	*ntumbo-mnyero*	
liver	*mphafa* *chiŵindi*	
kidney	*impyo (i-zi)*	
spleen	*kapamba*	
umbilicus	*mchombo*	also umbilical cord.
waist, loins	*(m')chiuno*	

bilharzia	*likodzo*	
dysentery	*kamwazi*	a disease with blood and mucus in the stool
cholera	*kolera*	
stomach disorder	*chinchofu*	biliousness, vomiting yellow material - *nchofu*
jaundice	*chikasu*	'the yellowness'
intestinal worms	*nyongolosi* *njoka ya m'mimba*	

THE ABDOMEN (cont.)	*(M')MIMBA*	NOTES
threadworms	*nyere*	
	---------------------------	
bile	*ndulu*	
stool, excrement	*chimbudzi*	*cha madzi-* watery; *chofeŵa-* soft: *chouma-* dry stool, hard
	Tudzi	
pus	*mafinya*	
vomiting, vomit	*chisanzo* *sanza* *masanzo*	
heartburn	*chilungulira*	
thirst	*ludzu*	*"Muli ndi ludzu?"* "Are you thirsty?"
hunger	*njala*	
laxative	*mankhwala* *o'tsegula* *m'mimba.*	
hiccough	*nchirichilo* *chidikhodikho*	
wind, flatus	*chipwisi*	
flatulence	*Tupidwa*	lit. wind, air
enema	*mpope* *konyera* *kupopa* *konyera*	lit. a tap
	---------------------------	
to defecate	*ku-chita* *chimbudzi* *-panga* *-pambuka* *-soma* *-Hyela*	of a young child
emit air, pass wind	*-phwisa* *-pwiza*	
have diarrhea	*-tseguka* *m'mimba* *kuchongola* *kuphanza* *-phanguka*	
vomit	*sanza*	
swallow	*meza* *-gwintha*	

THE ABDOMEN (cont.)	*(M')Mimba*	NOTES
chew	*-tafuna*	
be constipated	*-tupidwa* *-bangira* *-bindikira m'mimba*	*"Ndatupidwa-sindichita chimbudzi"*
be colicky	*-luma-luma*	*"M'mimba mukundiluma-luma."* "I have colicky pain in my abdomen."
make rumbling noises	*-lira-lira*	particularly of babies and often taken by mother to indicate abdominal pain
belch wind	*-geya, gia* *-bia,biz*	
wind	*-geyetsa*	of a baby
have an ileus	*-matumbo sagwira ntchito.*	the bowels aren't working
digest	*-sungunula*	
taste	*-laŵa*	

THE URINARY SYSTEM		NOTES
bilharzia	*likodzo*	*"Mumakodza magasi nthaŵi zina?"* "Do you ever pass blood in the urine?"
"U.T.I."	*matenda mu mkodzo*	*"Kodi mukumva kupweteka pokodza mkodzo?"* "Do you feel pain when passing urine?"
urine	*mkodzo*	
kidney	*impsyo*	
bladder	*chikhodzodzo*	
urethra	*njira yoturukira mkodzo*	lit. the way-out for the urine.
to pass urine	*ku-kodza* *-tunda*	
catheterise	*-chotsa mkodzo*	lit. to take away the urine.
fail to pass urine	*-lephera kukodza*	
burn	*-otcha*	*"Kodi mkodzo wano umaotcha?"* "Do you have a burning sensation when passing urine?"

THE GENITALIA	*KU MPHETO*	NOTES
	also large number of words, some more euphemistic than others: *ku moto; ku maso; (ku) makhalo; machende.*	
uterus	*chibaliro* *chiberekero* *thumbo*	
vagina	*(pa) nyini* *njira yamkazi* *"m'mkati"*	*"Ndifuna kukuyesani m'mkati."* "I want to do a P.V."
penis	*mbolo*	
glans penis	*ntamba* *chipsyoto*	
foreskin	*mlomo wa mbolo*	lit. the lip of the penis
testicle	*(ma)chende* *chende* *thodzo* *thongo*	
scrotum	*mtsempha* *wa mbolo*	
buttock(s)	*matako*	

syphilis	*chindoko*	
gonorrhea	*chinzonono*	
sore	*chilonda*	
warts	*njereŵere* *mauka nyankhwa*	warts in the vagina but not elsewhere.

semen, sperm	*ukala*	also *umwamuna; ukoto; utonde; ukala*
ovum	*mbeu* *chibaliro* *thumbo*	lit. the seed
menstruation	*(msambo)* *ndasamba* *ndili* *kumwezi* *ndili* *pathala*	

THE GENITALIA (cont.)	*KU MPHETO*	NOTES
to menstruate	*kusamba (kumwezi)*	*ndili pandekka*
have the menopause	*-siya kusamba pamwezi*	lit. to stop menstruating
have intercourse	*-chindana ndi mwamuna*	of a woman
	-chidana ndi mkazi	of a man
	-kwatana *-komana*	from *ukwati*
	-gona ndi	
	-toŵila	
have a pus discharge	*-taya mafinya* *-chucha mafinya*	

NERVOUS SYSTEM		NOTES
brains	*wongo* *bongo* *thophwe*	
mind, soul, heart	*mtima*	
spirit	*mzimu*	
intelligence	*nzeru*	

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epilepsy	*chifufu*
	khunyu
	njirinjiri *manjirinjiri*
tetanus	*njirinjiri* *manjirinjiri*
leprosy	*khate* *khonye*
insanity	*kupenga*
	kuzungulira mutu
	misala
delirium	*kubwebweta*
rabies	*chiwewe*

NERVOUS SYSTEM (cont.)		NOTES
be knocked out, senseless, faint	*-komoka*	
come round	*-tsitsimuka*	
be delirious	*-bwebweta*	
be mad	*-penga*	
	-yaluka *-funtha* *-zungulira mutu*	
sedate, quiten	*-tonthola*	
convulse	*-komoka*	
	-chita khunyu	
be numb with cold	*-kongwa*	

THE SKIN & SOFT TISSUES	*KHUNGU NDI MINOFU*	NOTES
skin	*khungu*	
hair	*tsitsi*	
flesh, muscle	*mnofu*	
soft tissues, muscles	*minofu*	
fat	*mafuta*	
pore	*kachiboo*	lit. a hole
wrinkles	*makwinya* *manya*	(on face) (body of old person)

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sore	*chilonda*	
ulcer	*njinda* or *zowo*	
wound	*bala*	
scabies	*mphere*	also an itch
warts	*njeŵere*	
whitlow	*katulutulu* *dunthulu*	
eruptions of the skin	*mbuka, mibuka*	
blisters	*mabuka*	
abscess	*chipulua* *chotupa*	
	chibubu, chiphupu *nsungu*	often used for septic spots

THE SKIN & SOFT TISSUES (ct.)	*KHUNGU NDI MINOFU*	NOTES
blister	*thuza*	
burn	*thuza la moto* *chironda cha moto* *bala la moto*	
boils	*mfundo* *chitupsya* *chotupa*	
ringworm	*chipere*	
swelling	*chotupa*	outisde or inside the body
tumour	*mphuwa*	only outside
scar	*chipsyera* *chipsyelo*	
scab of a sore	*nkhanambo*	
sweat, perspiration	*thukuta*	
bandage	*nsaru* *yomangira* *bala or* *(bandeji)*	
dirt, filth of the body	*litsilo*	
splinter in hand or foot	*kaperere*	

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to heal	*ku-pola*	*chilonda chapola* *"Bala lapola"* "The wound has healed"
become septic	*-thunda mafinya*	
drain pus	*-taya mafinya*	*"Bala likutaya mafinya."*
stitch	*-soka*	
express pus	*-pfinya mafinya*	
bind, dress a wound	*-manga*	
remove stitches	*-chotsa zingwe* *-maulusi*	*-ulusi*
remove clips	*-chotsa zitsulo*	*chitsulo* = a metal instrument, iron
rub on, apply, smear, paint	*-paka*	
itch, be itchy	*-yabwa* *-nyanya* *-nyerenyesa*	
scratch	*-kanda*	

THE SKIN & SOFT TISSUES (ct.)	*KHUNGU NDI MINOFU*	NOTES
sweat, perspire	*-li ndi thukuta* *chitungu* *-panga thukuta*	
ache, throb (inside wound)	*-wawa* *-ndula* *-dumula* *-bvukula*	
subside of a swelling	*-phwa* *-nyala*	
open wound, boil	*-tumbula* *-kambula* *-booka* *-chuka*	
be hot inside or underneath	*-tukutira*	*"Pa bala patukutira."* "The wound is sore inside."
be healed over with the sore still underneath	*-tukusira*	
bind tightly	*-tinisa*	
wash a wound	*-tsuka bala*	
split open	*ng'amba* *-ng'ambika* *phulika*	
scrape, take the skin off	*-tsupula* *-nyula*	
untie, loosen	*-masula*	

GENERAL HEALTH, SICKNESS, SYMPTOMS		NOTES
patient, sick person	*wodwala*	
health, life	*moyo* *wa mphamvu*	
illness	*nthenda* *matenda*	
be alive	*-li ndi moyo*	
be healthy	*-li ndi moyo* *-li bwino*	
be sick	*-dwala*	
recover	*-chira*	
improve	*-sintha*	more to improve

GENERAL HEALTH, SICKNESS, SYMPTOMS		NOTES
cure	*-chiritsa*	
die	*-mwalira* *-tsirizika*	most common
	-fa *-siya*	less polite
pain	*kupweteka*	a verbal noun
be painful	*-pweteka*	
ache	*-wawa*	be sharply painful
have fever	*-li ndi malungo* *thupi likutentha*	also to have malaria the body is hot

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germ, parasite	*(ka)chilombo*	
medicine	*mankhwala*	an injection *jacksoni* (Eng.)
pill(s)	*piritsi* *(mapiritsi)*	Eng.
	mbulu *(mibulu)*	Eng.
examination, etc.	*mayeso*	operation - operation.
hospital dispensary	*chipatala*	
USC of ANC	*"sikelo"*	Eng.
scales, weights	*"sikelo"*	Eng.
waiting area	*"kitcheni"*	Eng.
incubator	*magetsi*	lit. the lights
bed	*bedi*	Eng.
a helper	*nthandizi*	
	m'bale	a relative

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a drop	*dontho*	
specimen	*chisonyezo* *chidziwitso*	
sign. hallmark	*chizindikiro* *chilangizo*	
management	*masamalidwe*	of a disease
complications	*zovuta*	
room	*chipinda*	
office	*ofesi*	Eng.

GENERAL HEALTH, SICKNESS, SYMPTOMS		NOTES
funeral	*maliro*	
corpse	*mtembo* *thupi* *chitanda*	

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be cold	*-zizira*	*"kuzizira!"* "It's cold!"
be hot	*-tentha*	
feel cold	*-mva kuzizira*	
feel hot	*-mva kutentha*	
shiver	*-njenjemera* *-gadimira*	
make sick, cause disease	*-dwalitsa*	also to be very sick
catch an illness	*-gwidwa*	
spread	*-falitsa*	
to be tired	*-topa* *-lema*	*"Ndatopa!"* "I'm tired!" be exhausted
rest	*-pumula*	
lie down, sleep	*-gona*	*"Gonani cha gada!"* "Lie on your back!" *"Gonani cha mbali!"* "Lie on your side!'
be dry	*-uma*	
wet	*-nyoŵa*	
be clean, white	*-yera*	
be dirty, evil	*-ipa*	
wash oneself	*-samba*	
wash a wound	*-tsuka chilonda*	
steep in water	*-viika m'madzi*	
be thin	*-onda* *-dasa*	
be fat	*-nenepa*	
be weak, tired with hunger, journeying heat of sun, etc.	*fooka*	
be weary	*-fola* *-fooka*	
dress	*-vala*	
undress	*-vula*	

GENERAL HEALTH, SICKNESS, SYMPTOMS		NOTES
undress another	*kumuvula*	
make someone undress	*-vulitsa*	
save life	*-pulumutsa moyo*	
receive medicine	*-landira mankhwala*	
examine	*-yesa*	
palpate	*-sinika*	
be very ill	*-dwala kwa basi* *-dwala kopambana* *-dwalitsa* *-dwala kwenikweni*	
look after	*-samala*	
nurse	*-dwazika*	

SOME OTHER USEFUL VERBS

start	*-yamba*	stop	*-siya*
ask	*-funsa*	answer	*-yankha*
allow	*-lola*	prevent	*-letsa*
be difficult	*-vuta*	be easy	*-savuta*
be possible	*-theka*	be impossible	*-satheka*
be able	*-tha*	be unable	*-satha*
remember	*-kumbukira*	forget	*-iŵala*
learn	*-phunzira*	teach	*-phunzitsa*
err, be wrong	*-lakwa*	be right	*-chita bwino* *-yankha bwino* *-khoza*
remind	*-kumbutsa*	need, lack	*-soŵa*
hope	*-khulupira* *-ganizira*	help	*-thandiza*
wait (for)	*-dikira* *-lindira*	cooperate with	*-thandizanandi*
be late	*-chedwa*	economise	*-chita liŵumira*
recognise	*-zindikira*	pay	*-lipira*
hurry	*-fulumira*	be patient	*-fatsa*
look at	*-yang'ana*	worry	*-vutika*
supervise	*-yang'anira*	complain	*-dandaula*
		regret, be sorry	*-mva chisoni*

SOME OTHER USEFUL VERBS, (cont.)

point out	*-sonyeza*	lose heart be discouraged	*-taya mtima*
explain	*-fotokoza*	be afraid	*-opa, -chita mantha*
change	*-sintha*	be shy, ashamed	*-chita manyazi*
be important that	*-funika* + subj.	transfer	*-samutsa*
cheer, comfort	*-sangalatsa*	lower	*-tsitsa*
be satisfied	*-khuta*		
watch	*-londa*		
be angry	*-kwiya*		
fold	*-khwinya*		

OBSTETRICS & GYNECOLOGY

placenta	*chibaliro* *chibereko*	lit. a basket
liquor	*madzi*	
bag of waters	*nsapo*	also a bag for salt, rice, beans, etc.
abortion	*chitayo*	
a discharge	*chikazi*	sometimes not understood
labour pains	*kupweteka m'mimba*	

to give birth	*ku-bala*	
be born	*-badwa*	
be pregnant	*-li ndi pakati* *-li ndi mimba* *ndine wodwala*	also *-li pa thupi, -bvuuka, -nyeruka, -ima,* but all much less common.
conceive	*-ima* *-tenga pakati*	
abort	*-taya* *-pita pa chabe* *-pita pa dera*	 occasionally used for stillbirths
drain liquor	*-taya madzi*	
bleed P.V.	*-taya magazi*	
menstruate	*-samba (pa mwezi)*	

OBSTETRICS & GYNECOLOGY		NOTES
loincloth	*mthethe*	also *nyanda*
nappies	*theŵera* or *mateŵera*	
embryo, fetus	*mwana wosabadwa* *mluza*	or just simply *mwana*
piece	*chidutswa* *chibeneko*	e.g. of placenta
twin	*wa mapasa*	or *mapasa*
stillborn (one)	*mpolo* *mwana wopita pa dera* *mwana wozizira*	only referred to animals
multip.	*nchembere*	a woman who has born children
prim.	*namwali*	really a maiden or young girl
the birth	*kubadwa*	
the lie	*magonedwe*	e.g. of a fetus.
room, space	*malo* *njira*	*"Palibe malo okwanira kuti mwana abadwe. Tiyenera kuchita operation."* "There isn't enough room for the baby to come through. We must do an operation."
size	*msinkhu*	
village medicine	*mankhwala a kumadzi* *mwanamphepo*	not limited to O & Gyn., but often given in pregnancy for complications.

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be infertile	*-sabala*	*-uma* also
be menopausal	*-siya kusamba*	
contract	*-limbika*	
relax	*-fewa*	of uterus
rupture membranes	*-swa (nsapo ya) madzi*	active as in A.R.M.
bear one child too soon after the other	*tumbiza*	
push	*-tchima*	*"Tchimani kwambiri!"* "Push hard!"
descend	*-tsika*	*"Mutu sukutsika."* "The head is not descending."

OBSTETRICS & GYNAECOLOGY		NOTES
flex, bend	*-pinda*	
come out	*-tuluka*	as of head being born
be stretched	*-tamuka* *-nyutuka*	as of perineum or ligaments
expel	*-tulutsa*	as of uterus expelling the placenta *"Chibaliro."*
be retained	*-tsalira*	*"Nsengwa yatsalira."* "The placenta is stuck."
rub up	*-sisita*	*"Sisitani chibaliro!"* "Rub up the uterus!"
press, squeeze	*-pfinya*	
straighten	*-ongola*	
guard, protect	*-teteza*	e.g. the perineum.
pass through	*-pyola* *-pyoza* *-bzyola*	e.g. head through pelvis
lift	*-nyamula*	
pull, drag	*-koka*	
beat	*-gunda*	*"Mtima wa mwana ugunda bwino."* "The fetal heart is alright."
move	*-gunda-gunda* *-yenda-yenda* *-taka-taka*	as of baby in utero
slap	*-menya* *-thidimula*	e.g. baby's buttocks
hold upside down	*-zondotsa*	
present	*-tsogoza*	*"Mutu utsogoza."* "The head is presenting." *"Matako atsogoza."* "The breech is presenting."
be transverse	*-pingasa*	
push, shove	*-kankha*	
tip, touch	*-khudza*	
rupture, tear	*-ng'ambika* *-phulika*	as of perineium or ruptured uterus
sterilise	*-tseka m'mimba* *-tseka chiberekero* *-tseka chibaliro*	
turn around do an E.C.V.	*-tembenuza*	*"Ndifuna kutembenuza mwana."* "I want to turn the baby around." (e.g. from a Breech to Vertext.)

OBSTETRICS & GYNECOLOGY

stitch, suture	*-soka*	
cut, do an episiotomy	*-dula*	
press on, upon	*-kanikiza*	as of head upon prolapsed cord

BREAST FEEDING & THE PUERPERIUM

milk	*mkaka* *chiwere*	
breast	*bere*	"*Bere lanu lopanda nsonga.*" "You have flat nipples."
nipple	*nsonga* *nkhumbu*	
pull out nipples	*-koka nsonga*	
suckle	*-yamwitsa*	
suck	*-yamwa*	
express	*-pfinya*	
wean	*-letsa kuyamwa*	
be engorged	*-tupa*	
swell of breasts when child does not suck	*-sasamira*	
wind	*-geyetsa* *-gitsa*	
episiotomy	*bala*	
clean epis.	*-tsuka pa bala*	
weigh	*-yesa pa sikelo*	

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